

THE CATHOLIC EDUCATOR



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Authors are requested to send the editor postage and self-addressed envelope for return of manuscripts not accepted.

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Contributors To This Issue

Rev. Robert J. Lochner, C.S.C., M.A.
Father Lochner, now in administration as assistant to vice president in charge of academic affairs, taught religion at Notre Dame from 1947 to 1952. Associated with the Marriage Institute from its inception, he has been its director for the past three years. He says "We have had over 600 students attend the Institute in the past two years." Father was educated at Notre Dame and has an M.A. in religious education from Catholic University of America.

Robert J. Flynn

Mr. Flynn received his A.B. from Notre Dame in 1952, during which year he attended the Institute, a major in journalism, he expects to be in service when this goes to press.

Sister Mary Fidelia, C.S.S.F.

Sister Fidelia graduated from the school of pharmacy at Duquesne University where she also attended the school of education doing graduate work in guidance. She is both a registered pharmacist and registered X-ray technician. A member of several technical and scientific societies, author of technical articles, and instructor at the College of Pharmacy, Duquesne University, she says "Although my training seems to lean toward science, I was a volunteer teacher of religion on Sundays and during vacations during my nine year hospital career." She is at present teacher of science and mathematics.

Rev. Albert Shamon

Father Shamon was introduced to our readers in the issue of December 1950.

Sister Rose Darham, O.S.B., M.A.

Sister Rose Darham, principal of St. Mary Academy, Nauvoo, Ill., for many years, studied at DePaul University and Catholic University of America (M.A.). At present, she is engaged in preparing books of Progressive Tests in Latin for use in first and second year of high school. She has contributed to *Catholic Educational Review* and *Ave Maria*.

Brother Stanley G. Mathews, S.M., M.A.

Brother Mathews taught religion and English for eight years prior to his assuming the position of librarian of the Marian Library at the University of Dayton, which is a center for research in Mariology, and professor of English. He studied at the universities of Cincinnati, Dayton (B.A.), and Western Reserve (M.A.; M.S.L.A.). Brother has contributed to the *English Journal*, *Catholic School Journal*, and *Catholic Library World*.

(Continued on page 540)

"Chop your own wood and it will warm you twice!"

Whenever someone comes along and offers you fabrics for vestments and altar draperies with the exultant boast: "It's imported!", we suggest you ponder well the proverb quoted above.

The cliché "it's imported" might have had a certain significance during those years when America was laying its foundations for leadership in the industrial arts; but developments during and since World War I have changed all that. Today this country is manufacturing products of better quality, and in greater abundance, than European fabricators ever dreamed of. Our own Allen Liturgical fabrics are but one of many examples which might be cited.

It is one thing for Americans to donate billions in food and clothing to relieve distress on the other side; but it is quite another thing for us to wet-nurse foreign industry and place it in position to undermine our own economy with goods produced at sub-standard foreign wage rates. Far better that European nations should strive to bring their living standards up to the American level than that we should lower our standards to theirs. If foreign manufacturers can produce an article of better quality than Americans can, or if they can offer us wares we are not capable of producing ourselves, they have a valid claim on our patronage. But when we buy "imported" wares which we Americans can make better, we only reduce our own levels of employment.

So let us chop our own wood, whenever possible, and thereby warm ourselves twice.

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General chairman of the second annual Catholic Audio-Visual Educators convention is the Rev. Pius J. Barth, O.F.M., Ph.D., chairman of the department of education at DePaul University.

A graduate of St. Joseph Seminary, Father Barth did graduate work at Catholic University of America and Harvard University before receiving his master of arts degree from Western Reserve University in 1936. He was awarded a doctor of philosophy in education degree by the University of Chicago in 1945.

Currently serving a sixth term as president of the National Franciscan Educational Conference, Father Barth is the author of *Franciscan Education and the Social Order*, published by the University of Chicago Press. He is co-author with Sister M. Marinella Gubala, O.S.F.B.I.K., of the *Franciscan Education Directory of the United States*, a survey of 1,980 Franciscan educational institutions in the U. S.

Last year he completed a year-long survey of institutions of higher learning in the Philippine Islands at the request of the U. S. Department of State. The purpose of the survey was the promotion of cooperative development of college accreditation procedures. He remained in the Philippines for a study of seminaries on behalf of the Vatican and organized a National Catholic Education convention in Manila.

Active in the National Catholic Educational Association, Father Barth is also an examiner for the North Central Association of Colleges and Secondary Schools. He devotes much time to the Cana Conference movement and to the curriculum orientation programs of the Chicago Board of Education.



The Rev. Pius J. Barth, O.F.M., Ph.D.

Catholic Audio-Visual Leadership

By THE REVEREND PIUS BARTH, O.F.M., Ph.D.

CAVE General Chairman; Department of Education, Graduate School, DePaul University, Chicago, Illinois

SUPERVISION is increasingly defined as leadership which provides the resources and motivates the personnel toward the enlargement and improvement of learning. That type of leadership is exercised generously through audio-visual education.

Last summer over five hundred teachers and administrators of Catholic schools and colleges gathered at the national level to evaluate and promote their stake in audio-visual materials and methods of instruction. Toward this end they set up a planning and exploratory committee which has formulated an elaborate program for the second national convention of the Catholic Audio-Visual Educators and has prepared the constitution and by-laws for a permanent national organization to be affectionately called CAVE.

Our coming convention, which will be held concomitantly with the trade show of the National Audio-Visual Association of dealers, is expected to be host to more than a thousand Catholic educators, August 3-5 at the Sherman Hotel, Chicago. The numerous practical demonstrations which have been prepared, together with ample opportunity to examine and learn to use new and standard audio-visual equipment, will provide the major incentives for attendance at our convention.

Educate for Permanence and Eternity

We educate for God and immortal souls. The best is just good enough for such an undertaking. We edu-

cate for permanence and eternity. The most effective instruments and method of teaching are the only defensible resources and procedures for such objectives.

Modern educational leadership defends the pupil-teacher relationship as the most significant aspect of learning experience. Audio-visual education, whether of the television, motion picture, filmstrip, tape-recording, bulletin or black-board variety can never supplant the pupil-teacher relationship. But audio-visual education can go a long way to supplement the learning experiences and make the teacher-pupil contact much more effective and permanent. As the Chinese proverb has it: "One picture is worth a thousand words."

To make good teaching better through audio-visual media, administrators and supervisors must reward teaching at the teaching level by providing the opportunities for teachers to use such equipment not merely for entertainment value but more particularly for its educational value.

The Church in its teaching mission has always employed audio-visual aids. Thus the stained glass windows of cathedrals told the story of the Gospel and the early Spanish colonial manuals illustrated the ten commandments long before Comenius produced the *Orbis Pictus* which poorly informed modern writers call the first illustrated text-book. By no means new, the frequent use of audio-visual materials must sometimes be defended because there are those who misunderstand, misinterpret, and sometimes confuse education with the

recreational uses of "movies," "talkies," and television.

Viewing—talking—hearing constitute no separate school subject. Like a composition, they have little content of their own. They permeate all learning, curricular and co-curricular; not being instructional in themselves they are effective aids to instruction. We use audio-visual aids not as a criterion of modernity, but as a means to deeper and richer understanding and attitudinal impression. Those of us who experienced the motivation of the armed forces training program are quite ready to ascribe a great deal of its efficiency to the use of audio-visual method. Equipment and technique must always retain the servient position in relation to the master teacher who prepares the pupils more thoroughly than the materials and evaluates carefully the results of their performance.

Possibilities Through Organization

Through organization it will be possible for Catholic educators to select the better audio-visual materials

critically, to keep expenses moderate, to promote research, to develop and manufacture Catholic materials and to exchange and channel ideas and unusual techniques among diocesan school teachers and administrators, communities and regional groups of schools.

This year's convention will feature numerous classroom demonstrations in the employment of audio-visual techniques and our conventioneers will be especially pleased with the efforts put forth by the Sisters of many communities to make the area of religion alive and attractive through our audio-visual program.

The effective members of the planning committee under Father Mullen's leadership have prepared a stimulating program for you at the Sherman Hotel, Chicago, August 3-5, 1953. Come and enjoy it; edify and be edified by your professional colleagues who will not merely lecture but will actually demonstrate the solution of many an educational problem through audio-visual materials and equipment.

CAVE welcomes you! Our Lady of Light will guide you!

PROGRAM

Catholic Audio-Visual Educators

2nd Annual National Convention

Hotel Sherman, Chicago—August 3-5, 1953

Monday, August 3, 1953

8:00 A.M.—Registration (6th Floor)

Bal Tabarin Auditorium (6th Floor)

8:15 A.M.—Concert: Classical and semi-classical musical selections from pre-recorded magnetic tapes.

Bal Tabarin Auditorium (6th Floor)

9:00 A.M.—Opening Session

Speakers:

1. Rt. Rev. Msgr. Paul E. Campbell, A.M., Litt.D., LL.D., Editor of THE CATHOLIC EDUCATOR.
2. Rev. Pius Barth, O.F.M., Ph.D., General Chairman of CAVE, Department of Education, Graduate School, De Paul University, Chicago, Ill.
3. Welcome from Chicago:
Very Rev. James T. Hussey, S.J., President, Loyola University, Chicago, Ill.

Bal Tabarin Auditorium (6th Floor)

10:00 A.M.—General Session

Address: His Eminence Samuel Cardinal Stritch, Archbishop of Chicago.

Bal Tabarin Auditorium (6th Floor)

10:30 A.M.—Demonstration — Panel Discussion:
Chairman: Rev. Cosmas Herndl, O.F.M., Director, Guadalupe Films, Quincy College, Quincy, Ill.

TECHNIQUES IN THE USE OF THE CLASSROOM FILM.

- (1) How to Use the Sound Motion Picture.
- (2) How to Use the Silent Filmstrip.
- (3) How to Use the Sound Filmstrip.

Panelists:

- (1) Mr. Jack McKay, Audio-Visual Department, University of Notre Dame, Notre Dame, Indiana.
- (2) Miss Leonie Brandon, Dept. of Audio-Visual Education, New Haven Schools, New Haven, Conn.
- (3) Rev. Philip E. Dion, C.M., Dean of Graduate School, St. John's University, Brooklyn, N. Y.

11:30 A.M.—Welcome to Exhibits by Mr. John Gunstream, NAVA president—Lunch

12:00 Noon—Exhibit Hall opens for the day.

166 Booths offer an extensive variety of Audio-Visual equipment and aids for inspection.

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—Rev. Louis A. Gales

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—**THE SKYSCRAPER** (the paper of Mundelein College, Ill.)

THE QUIET ONE

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—Edgar Dale, Author of
Audio-Visual Methods in Teaching

NANOOK OF THE NORTH

This film, Robert Flaherty's first and still greatest film, is a document of man as well as of unchanging nature.

" . . . a classic . . . this picture was lived, not staged . . . completely real . . . "

Bosley Crowther, N. Y. Times

"Nanook of the North and its maker Robert Flaherty are full of Honors . . ."

Time Magazine

THE LIFE OF CHRIST

This film is based on the woodcuts of Albrecht Dürer. The life of Christ is played in German costume, against the hills and plains of Bavaria. The text is selected from the New Testament.

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Bal Tabarin Auditorium (6th Floor)

1:30 P.M.—Panel Discussion:

Chairman: Rev. Leo. J. McCormick, Ph.D., Superintendent of Schools, Baltimore, Maryland.

TEACHING RELIGION TO SPECIAL GROUPS.

Panelists:

(1) *Audio-Visual Aids in the Motor Missions.*

Rev. John Cody, C.M., St. Thomas Chapel, Alexander City, Alabama.

(2) *Audio-Visual Aids in Prison Work.*

Rev. Gervase Brinkman, O.F.M., President, Prison Chaplains Association, Chaplain, Illinois State Penitentiary, Joliet, Ill.

(3) *Audio-Visual Aids in Military Chaplains' Work.*

Rev. Harold E. Meade, Chaplain, Officer Candidate School, Newport, R. I.

Rev. Charles J. Covert, Chaplains Division, Bureau of Naval Personnel, Dept. of Navy, Washington 25, D. C.

**1:30 P.M.—THREE CLASSROOM DEMONSTRATIONS,
USING A-V AIDS:**

Religion, Secondary Level (Crystal Room)

Demonstrator: Sister Patricia Mary, S.N.D., Notre Dame High School, Chicago, Ill.

Religion, Intermediate Level (Louis XVI Room)

Demonstrator: Sister Patrice, S.P., Our Lady of Sorrows School, Chicago, Ill.

Religion, Primary Level, Gr. 2 (Old Chicago Rm.)

Demonstrator: Sister M. Simeona, C.S.C., Holy Redeemer School, Flint, Michigan.

**3:00 P.M.—THREE CLASSROOM DEMONSTRATIONS,
USING A-V AIDS:**

Religion, Secondary Level (Crystal Rm.)

Demonstrator: Rev. Joseph Aloysius Coyne, O.S.A., St. Rita High School, Chicago, Ill.

Religion, Intermediate Level (Louis XVI Rm.)

Demonstrator: Sister M. Urban, O.P., Aquinas High School, Chicago, Ill.

Religion, Primary Level, Gr. 2 (Old Chicago Rm.)

Demonstrator: Sister Mary Alvita, B.V.M., Our Lady of Lourdes School, Chicago, Ill.

6:00 P.M.—Exhibits close for the day.

Tuesday, August 4, 1953

Bal Tabarin Auditorium (6th Floor)

8:15 A.M.—Concert: Classical and semi-classical music selections from pre-recorded magnetic tapes.

9:00 A.M.—General Session

Chairman: Rev. Pius Barth, O.F.M., Ph.D., CAVE General Chairman.

Address: MOTOR MISSIONS OF THE SOUTH.
His Excellency, Most Reverend Joseph Hodges, D.D., Auxiliary Bishop of Richmond, and President, Outdoor Apostolate.

10:00 A.M.—Panel Discussion:

Chairman: Very Rev. Msgr. Thomas J. Quigley, Ph.D., Superintendent of Schools, Pittsburgh, Pennsylvania.

EDUCATIONAL RADIO AND TELEVISION.

(1) Showing of "The Medal," a kinescope of a Frontiers of Faith program given over NBC-TV network, and produced by the N.C.C.M. This show won the highest citation for a network religious educational video program in the past year given by the 23rd Institute for Education by Radio-Television, sponsored by Ohio State University.

(2) Discussion.

Panelists:

Mr. Martin Work, Executive Secretary, N.C.C.M., Producer of the Catholic Hour (NBC-TV), Washington, D. C.

Rev. Kilian Bowler, O.F.M., Director of "The Armchair Philosopher" TV program, Quincy College, Quincy, Ill.

Rev. Louis A. Gales, Catechetical Guild, St. Paul, Minn.

11:30 A.M.—Lunch

12:00 Noon—Exhibit Hall opens for the day.

166 interesting, tastefully planned booths exhibit everything Audio-Visual.

Bal Tabarin Auditorium (6th Floor)

1:30 P.M.—Panel Discussion:

Chairman: Rev. Robert J. Maher, M.A., Superintendent of Schools, Harrisburg, Pennsylvania.

LET YOUR LAY CATHOLIC ORGANIZATIONS COOPERATE WITH YOUR SCHOOL IN AN AUDIO-VISUAL PROGRAM.

Panelists:

Dr. Lulu Spilde, Education Director of the C. D. of A., Professor of Education, St. John's University, Brooklyn, N. Y.

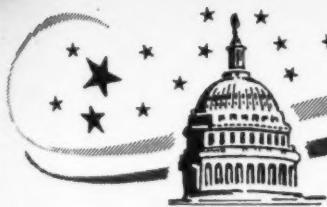
Mrs. George O'Sullivan, National Chairman, Committee on Home and School Association, N.C.C.W., St. Louis, Mo.

Mrs. William P. Schoen, Past President, Mothers' Guild, St. Gertrude School, Chicago, Ill.

**1:30 P.M.—FOUR CLASSROOM DEMONSTRATIONS,
USING A-V AIDS:**

Reading, Secondary Level (Crystal Room)

Demonstrator: Sister Mary Julitta, O.S.F., Director of Reading Clinic and Ass't Professor of Education, Cardinal Stritch College, Milwaukee, Wisconsin.



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- * You see and hear Senators, Congressmen, Educators, Statesmen—leaders in every field—discuss national and international affairs. You then carry on your own "town meeting" under your own auspices in your own community.
- * Produced in our Nation's Capital, the Film Forum will be sent to you each month on a regular subscription basis. You show it, and then you and your group discuss it. Topics selected for discussion on each Film Forum will be provocative, stimulating and of current interest. Those who are interested in current affairs, political science, social science, community welfare, and the growth and development of citizenship in every strata of society will surely want to become part of the American Film Forum program.
- * You are Public Opinion. And, as such, it is imperative that you take an active part in expressing your opinion in concert with our national leaders. Good citizenship demands that you participate in the problems of the day.
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Tuesday, August 4, 1953 (Cont.)

Reading, Intermediate Level (Louis XVI Room)

Demonstrator: Mother Anastasia, I.B.V.M., St. Bernard School, Chicago Illinois.

Reading, Primary Level, Gr. 1 (Old Chi. Rm.)

Demonstrator: Sister Miguel, O.P., St. Giles School, Park Oak, Ill.

Reading, Primary Level, Gr. 2 (Assembly Rm.)

Demonstrator: Sister M. Aimée, O.S.F., Reading Clinic, Cardinal Stritch College, Milwaukee, Wis.

Bal Tabarin Auditorium (6th Floor)

3:00 P.M.—Panel Discussion:

Chairman: Very Rev. Msgr. Edmund J. Goebel, Superintendent of Schools, Milwaukee, Wisconsin.

INCREASING TEACHING EFFECTIVENESS THROUGH TAPE RECORDING.

Panelists:

(1) Speech and Its Improvement.

Sister Mary Reginia, C.S.S.F., Felician Sisters, Chicago, Ill.

(2) Business Subjects Use Tape Recorder.

Brother Leo V. Ryan, C.S.V., Executive Board Member, Catholic Business Education Association, Spalding Institute, Peoria, Ill.

(3) Social Studies Use Tape Recorder.

Brother Raymond Glemet, S.M., Instructor in Audio-Visual Education, University of Dayton, Dayton, Ohio.

3:00 P.M.—FOUR CLASSROOM DEMONSTRATIONS, USING AUDIO-VISUAL AIDS:

Mathematics, Secondary Level (Crystal Room)

Demonstrator: Brother Patrick, F.S.C., De La Salle High School, Chicago, Ill.

Arithmetic, Intermediate Level (Louis XVI Room)

Demonstrator: Sister M. Leota, O.P., St. Brendan School, Chicago, Ill.

Arithmetic, Primary Level, Gr. 1 (Old Chi. Rm.)

Demonstrator: Sister M. Dominic, O.S.F., St. Paul the Apostle School, Joliet, Ill.

Arithmetic, Primary Level, Gr. 2 (Assembly Rm.)

Demonstrator: Sister M. Rita, O.S.F., St. Mary's School, Des Plaines, Ill.

6:00 P.M.—Exhibits close for the day.

Wednesday, August 5, 1953

9:00 A.M.—Exhibits open till Noon.

9:00 A.M.—Panel Discussion: (Louis XVI Room)

Chairman: Rt. Rev. Msgr. Carroll F. Deady, Ph.D., Superintendent of Schools, Detroit, Michigan.

DIOCESAN FILM LIBRARIES.

Panelists:

Rev. R. J. Bishop, S.J., Director, Film Library, St. Louis University, St. Louis, Missouri.

Sister Mary Adalbert, C.P.P.S., Principal, St. John Baptist Elementary School, St. Louis, Missouri.
Sister Mary Lillian, O.S.B., Film Librarian, Villa Madonna College, Covington, Kentucky.

9:00 A.M.—FOUR CLASSROOM DEMONSTRATIONS USING A-V AIDS:

Social Studies, Secondary Level (Old Chicago Rm.)

Demonstrator: Mother Colette, I.B.V.M., Loretta High School, Chicago, Ill.

Health, Intermediate Level (Crystal Rm.)

Demonstrator: Mother Anna Joseph, S.S.J., Immaculate Conception School, Hannibal, Missouri.

Art, Primary Level, Gr. 3 (Gold Room)

Demonstrator: Sister M. Rosanne, S.S.C., Guadalupe School, Clovis, New Mexico.

Social Studies, Primary Level, Gr. 1 (Ruby Room)

Demonstrator: Sister M. Honorata, R.S.M., St. Xavier, Chicago, Ill.

Louis XVI Room (1st Floor)

10:30 A.M.—A Conference Discussion:

Chairman: Rev. Pius Barth, O.F.M., Ph.D., CAVE General Chairman.

FORMING CAVE COMMITTEES TO EVALUATE A-V AIDS

Leader: Rev. Leo E. Hammerl, Associate Superintendent of Schools, Buffalo, N. Y.

The Objective of the discussion is to explore the approaches needed to resolve the evaluation difficulties and the subject areas most needing evaluation. The outcome expected is the formation of evaluation committees.

10:30 A.M.—FOUR CLASSROOM DEMONSTRATIONS, USING A-V AIDS:

Health, Secondary Level (Old Chicago Rm.)

Demonstrator: Sister Mary Esther, C.N.D., Ph.D., St. Louis Academy, Chicago, Ill.

Social Studies, Intermediate Level (Crystal Rm.)

Demonstrator: Sister Mary Michon, R.S.M., St. Malachy School, Chicago, Ill.

Social Studies, Primary Level, Gr. 2 (Gold Room)

Demonstrator: Sister Mary Fleurette, R.S.M., St. Ethelreda School, Chicago, Ill.

Social Studies, Primary Level, Gr. 3 (Ruby Room)

Demonstrator: Sister Mary Claver, R.S.M., St. Mary's School, Lake Forest, Ill.

12:00 Noon—Lunch (Exhibits end)

Louis XVI Room (1st Floor)

1:30 P.M.—Panel Discussion:

Chairman: Rev. George Nell, Parish Co-op Services, Effingham, Illinois.

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Wednesday, August 5, 1953 (Cont.)

1:30 P.M.—Panel Discussion: (Louis XVI Room)

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Panelists:

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Mr. A. E. Devereaux, Eye Gate House, 2716 41st
Ave., Long Island City 1, N. Y.

Louis XVI Room (1st Floor)

3:00 P.M.—Business Meeting:

Chairman: Rev. Pius Barth, O.F.M., CAVE General
Chairman.

All conventioneers are welcome and are urged to at-
tend the meeting. Its purpose is to vote on CAVE
Association Constitution.

Registration: Starts Sunday, August 2, Noon to 6:00 P.M.; the CAVE desk will be on the mezzanine floor,
Hotel Sherman, adjacent to exhibit halls.

Continues Monday, August 3, at 8:00 A.M.; the CAVE desk will be in the foyer of the Bal Tabarin
Auditorium on the 6th floor.

Registration Fee: \$2.00.

Badges: CAVE badges are obtained on registering, and are required for entry to the convention meetings and to
the exhibit areas.

Exhibits: An even larger exhibit area than last year will greet visitors to the 2nd CAVE Convention, with over
thirty more booths provided than last year, Conventioneers will have the opportunity of inspecting all
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The exhibit halls will be open from Noon to 6:00 P.M. on Sunday, Monday and Tuesday. On Wednes-
day they open at 9:00 A.M. till Noon.

Staff of THE CATHOLIC EDUCATOR: The staff of THE CATHOLIC EDUCATOR, sponsor of the CAVE conven-
tion will be on hand to greet educators and to assist them. Look for the staff by the registration desk.

RIGHT REV. MSGR. PAUL E. CAMPBELL, A.M., Litt.D., LL.D., Editor.

CLEMENT J. WAGNER, president of Joseph F. Wagner, Inc., publishers of THE CATHOLIC EDUCATOR.

JAMES J. POWER, Managing Editor.

JOSEPH H. LYNCH, Manager of the Chicago office.

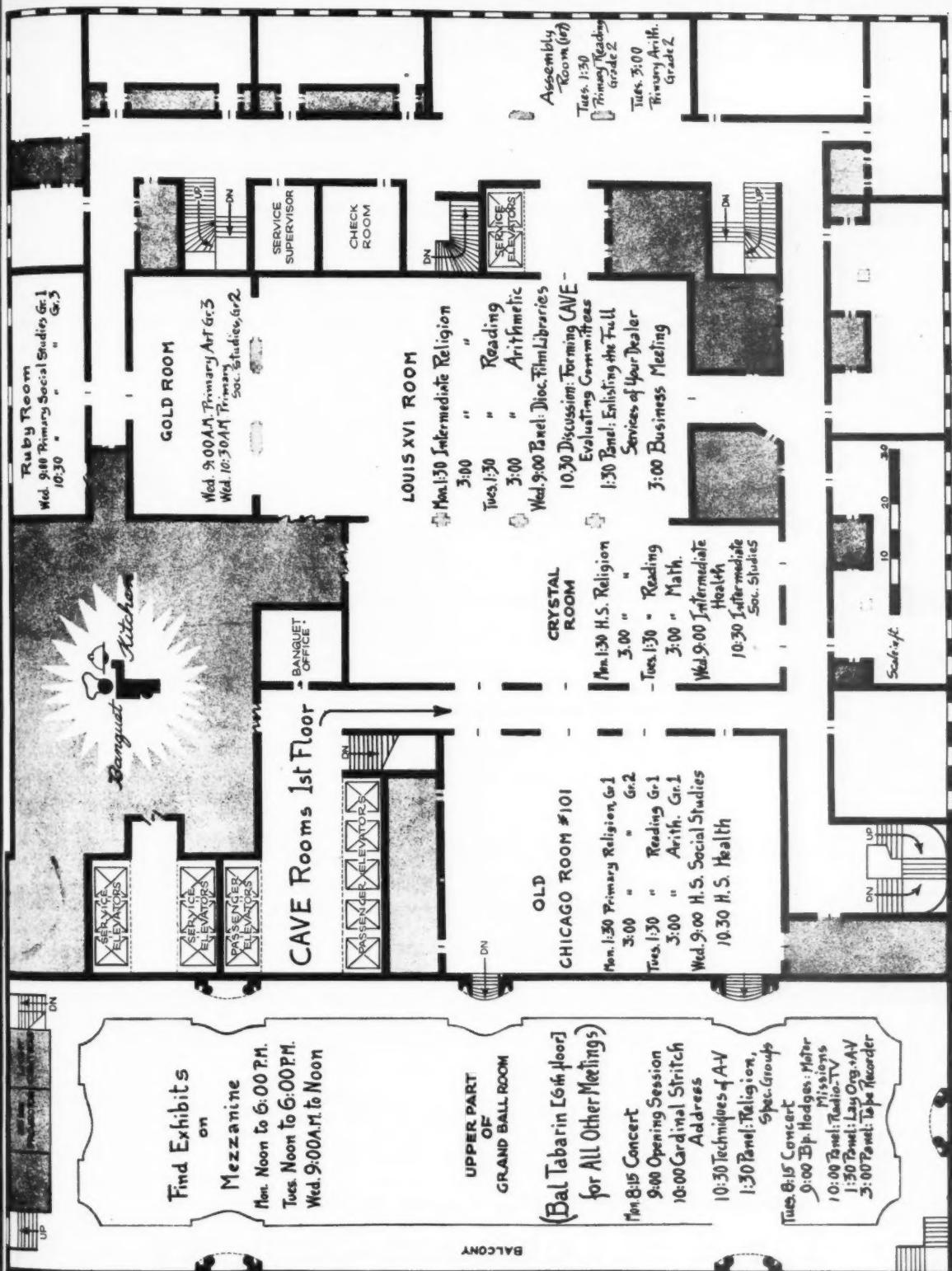
MARILYN DUNGAN, Convention receptionist.

ANN WEISS, Convention receptionist.

CAVE Door Prize

An Ekotape Tape Recorder, donated by the manu-
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on Wednesday, August 5, 1953. Industry registrants
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THE CATHOLIC EDUCATOR

The NCEA in Atlantic City

Monsignor Paul E. Campbell, Editor

UNDER the patronage of His Excellency, the Most Reverend Bartholomew J. Eustace, S.T.D., Bishop of Camden, the National Catholic Educational Association held its fiftieth annual convention in Atlantic City, New Jersey, April 7-10, 1953. This Golden Jubilee meeting chose as its general theme, "Fifty Years of Educational Progress." Over 10,000 delegates registered during the four days of the convention. The 113,000 teachers in the 13,000 Catholic educational institutions may read the formal papers in printed form in the August 1953 *Bulletin* of the Association. Several speakers emphasized the importance of the fifty volumes of the Proceedings as a complete record of the progress recorded during this first half century of the Association. Many Catholic libraries have all or nearly all of the volumes of these proceedings and addresses.

of its Golden Jubilee Convention in having the representative of the Holy Father, our beloved Apostolic Delegate, celebrate this Solemn Pontifical Mass. We are grateful to Your Excellency for this expression of your interest and encouragement. The association could receive no higher commendation than that which your presence affords." Archbishop Ritter continued: "It is our privilege, at this Convention in celebrating the Golden Jubilee of the National Catholic Educational Association, to recall that these years of high endeavor and patient labor have been a part, even though small indeed, in the light of the history of twenty centuries, of the glorious mission of the Church, the carrying on of Christ's command to teach all nations. With gratitude we recall on this day the humble achievements of these years as a modest contribution to the long and glorious history of the Church in the field of education.

Country's President Sends Message

The president of the United States sent greetings to the Most Reverend Joseph E. Ritter, Archbishop of St. Louis and president general of the Association. President Eisenhower wrote in part: "The theme of 'Fifty Years of Educational Progress' is amply justified by the Association's history. While the Association itself began its work in 1904, the task of Christian education carried on by you and your forebears dates back to the days of the Founding Fathers—ever since striving to keep in the minds of our people the necessity for religious instruction and training as a basis of morality and sound citizenship. Your Association has nobly served this ideal. Out of it you have wrought a program rich in the Christian liberal arts tradition."

God Has Been Good to Church in U. S.

"Almighty God has indeed been good to the Church in the United States in affording it such propitious conditions—civil, economic and religious—that made possible the records of these years. As in the Gospel parable, the good ground was given to us. The sowers were those pioneer bishops and priests as well as religious groups representing all nations, who with apostolic zeal planted the seed of Catholic education. These pioneers had known hardships, disappointments and sacrifice. Many indeed had been driven from their native land by persecution. Here they sought and found refuge. These facts must be forever known as the background of the worthwhile accomplishments of the Church in the United States in the field of education. It is with this background we can begin to understand the success of our own association.

"Fifty years ago there were eighty-five dioceses in our country. Only seven diocesan superintendents attended the first meeting called by Monsignor Conaty and Father Howard. Yet, from this humble beginning, our association today is made up of superintendents from practically all of the 124 dioceses of the country as well as the educators and representatives of hundreds of teaching orders of men and women, priests, Brothers, Sisters, and lay teachers.

Honored by Presence of Apostolic Delegate

His Excellency, the Most Reverend Amleto G. Cicognani, D.D., Apostolic Delegate to the United States, celebrated the opening Pontifical Mass in St. Nicholas Church on Tuesday morning. Archbishop Ritter in his sermon at this Mass gave expression to the great honor done to the Association through the presence of the Delegate. "The National Catholic Educational Association is greatly honored on the occasion

Yet Magnitude of Undertaking Does Not Embrace All

"Today we are providing a Catholic education for nearly four million Catholic young people in approximately 13,000 schools taught by 113,000 Catholic teachers, the vast majority of whom are priests and Religious. Yet despite the magnitude of our undertaking, only slightly more than half of our Catholic children can be found in Catholic schools. There is work yet to be done."

The speaker paid tribute to those who have made the progress of Catholic education possible. He spoke first of the many religious communities of men and women engaged in the work of teaching, and recounted the simple fact that without them our Catholic school system could not have been developed. "Without them, we cannot plan with any confidence for the future." Nor can we forget the pastors and the priests who have always taken the initiative under the leadership of their bishops in building the necessary schools and planning for the needs of our people. The loyalty and the sacrifice of our Catholic parents and our Catholic laity generally, coupled with their unparalleled generosity and their moral support, is a factor of the highest importance, and gives ground for hope that the great challenge of the next decade will be met successfully.

Need For More Teachers

In the next decade we shall have to recruit and train nearly half again as many teachers as we have in all our schools at the present time. "To give it a figure, we shall need at least 45,000 additional religious teachers. We will need to ask our Catholic people to build 43,000 additional classrooms for elementary and secondary schools in addition to increased facilities for our Catholic colleges. The leadership provided by the National Catholic Educational Association will play no small part in whatever success the Bishops and religious Superiors will have in meeting these needs."

The building of these additional classrooms creates a need for additional teachers. Vocation programs bring this home to Catholic parents and Catholic youth. From the children of Catholic families will be drawn the young men and the young women who are to supply the faculties for the growing system of schools. Our strength lies in the promise of our Lord to be ever with His Church, but we must pray "that the Lord send laborers into His vineyard, for the fields are white for the harvest of souls." The Archbishop spoke of the distinct advantages of having lay teachers on every level in our Catholic schools, and exhorted the lay apostolate to enlist lay men and lay women in the gratifying labors of Catholic education.

Schools Catholic in Spirit and Purpose

Our schools, he said, must be kept Catholic in spirit,

and in purpose, and then quoted this striking passage from Pope Pius XI's great encyclical, *On the Christian Education of Youth*: "The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by baptism, according to the emphatic expression of the Apostle: 'My little children, of whom I am in labor again, until Christ be formed in you' (Gal. 4, 19). For the true Christian must live a supernatural life in Christ: 'Christ who is your life' (Col. 3, 4), and display it in all his actions: 'That the life also of Jesus may be made manifest in our mortal flesh' (2 Cor. 4, 11). For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ."

Our schools are worthy of name "Catholic" only to the extent that the spirit of Christ permeates their curricula, their teachers, their administration, and their students. In the words of Pope Pius XI, "The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them by coordinating them with the supernatural. He thus ennobles what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal."

Opportunities Highlighted by President General

The president general highlighted the opportunities for God and country that now lie ahead for the Catholic educator. "Catholic education can exercise leadership by its teaching about the Christian family life as the core of our society.... Catholic education can develop a great attention to directing capable youth into fields of wide influence in public life and thus assure that Christian principles, taught in the school, are carried over into social life.... Again, Catholic educators must be concerned with teaching and emphasizing the true attitude of American tradition in regard to the institutions of religion, to counteract the widespread secularistic interpretation of the Constitution, so detrimental to the moral and spiritual welfare of our country." This clear outline of our objectives and our purposes may seem as commonplace things to all of us who accept them so fully and completely, the speaker concluded, but they are not commonplace to the vast majority of our fellow citizens whom we must bring to the appreciation and even acceptance of our principles and convictions. These are convictions that are not only Catholic but are genuinely American. This indeed is your great joy and satisfaction in your role as Catholic educators that you serve well both God and country.

Apostolic Delegate Conveyed Felicitations of Holy See

The Apostolic Delegate spoke with feeling of the pleasure it gave to him to express to the National Catholic Educational Association the appreciation and felicitations of the Holy See on the inauguration of this jubilee year. "A single glance over the fifty-year history of this Association reveals its great vitality, a vitality that has produced a spirit of unity in the field of education that is not content with solidarity but which aims at common ideals and motives that are based on solid scientific principles and on the truths of faith. Your profession is a real apostolate directed to the instruction of youth and the development of Christians and citizens." He warned the assembled teachers that the enemies of good desire to achieve a clear cut between God and man. They would have man forget that he has an immortal soul, and they seek to make him an atheist. If man becomes convinced that he is nothing more than matter it is easy to subject him to any type of tyranny. "For man to have freedom and to enjoy his rights he needs God.... Without God, man, that is man from whom God has been taken, can no longer sustain himself. To this deleterious work of evil, you, teachers and believers, oppose a strenuous constructive action of good."

God Imprinted and Proclaimed in Nature

His Excellency said that in the Catholic schools the prescribed academic programs are developed as accurately as in any other school, but the Catholic teacher can make use of the light of faith for the benefit of his students. "Anyone who studies or speculates or engages in research work meets with God; 'to study' also means 'to meet God.' In fact, 'the heavens declare the glory of God, and the firmament proclaims the work of His hands' (Ps. 18, 2). God has so profusely sprinkled His imprints on the earth and in the celestial spaces that we might say He is imprinted and proclaimed in nature. ... Experience shows that, when God is put aside, the door is opened to errors and agnostic or materialistic ideas. 'Christ' is an historic fact. He spoke, completed the divine revelation, established His Church, and entrusted to It His word and His sacraments. He manifested Himself as the focal point of history, and great philosophers like Saint Augustine and Bossuet wrote books to demonstrate this fact. If Christ is an historical person, we believe that the schools, like everyone else, have the obligation of accepting Him completely according to His true value."

Apostolic Delegate Urges Teachers to Discover Superior Horizons

The venerable speaker reminded his hearers that without the Creator there is no adequate explanation

of the order and perfection in the universe, and he urged teachers not to be afraid to leave their laboratory occasionally to contemplate the tremendous laboratory of God, creation, and to discover there other superior horizons. "For us it is a certainty that there is no opposition between science and faith, two rays of the same sun, God. . . . To profess and proclaim God as God, Creator of heaven and earth, is your vocation and your apostolate; and your rejection of every form of materialism enables you to teach this road to God to your students."

If one studies man from the biological viewpoint alone or from the zoological viewpoint alone he "obtains a deficient or erroneous knowledge, similar to that of the scientist-cyclops of Kant who saw with only one eye. The same may be said for those anthropologists who claim to draw general and final deductions from mere fragments, often incomplete, and to apply them to the immense human family. Much more, very little is known of prehistoric times. This we do know, that the exclusively physical man, content with his animality, does not exist. You know well that the Church encourages every scientific investigation into the origin and progress of man as long as materialism is excluded and the creation of the human soul by God is accepted."

Uphold the Dignity of Man

He spoke also of the sublime social apostolate that the work of teaching is. Those who educate in the name of Christ uphold all the dignity of man, for they teach their charges that "man is a creature composed of body and soul," is nature and grace, time and eternity, and unites in himself two worlds, the earthly and the heavenly. Christian teachers see youth in this light, and thus do they educate them.

After showing that the relation between man and God is the basis of the correct concept of rights and duties and the foundation of ethics, philosophy, and law, he paid a glowing tribute to the work of Christian teachers. "It is evident that your profession as teachers is of the highest spiritual importance. . . . Man needs God; his conscience needs God; his intellect needs Him; and his schools need Him. . . . Every praise, felicitation, and good wish to you who are aware of all the responsibilities of your profession and of your task before God and men. For you, to teach means to instruct and educate, to develop and cultivate spiritual energies, and to form the intellect, will, conscience, character, mind, and heart of youth. May God bless and reward abundantly your profession."

Bishop Brady Posed Two Questions

His Excellency, the Most Reverend Matthew F. Brady, D.D., Bishop of Manchester and episcopal chairman, department of education, NCWC, began his address with two questions, "What is an educational sys-

tem?" and "Wherein do systems differ?" He answered them briefly. "An educational system is the sum of the truths, the personnel, and the teaching skills that are brought into play to procure the happiness of the individual man and the fulfillment of his destiny. . . . It is the concept of life, the philosophy of life, the purpose of life, call it what you may, that makes for difference in systems of education." Next, he discounted the objective of "good citizenship," laudable in itself, because it inevitably places the welfare of the state as a principle above and beyond the welfare of the individual; and the objective of "success" in life, laudable to a degree, because it is only a partial objective of education.

"Other than the two objectives, 'good citizenship' and 'success', with their fundamental errors and dangerous consequences, there is a system of education that has for its objective the complete man, physical, intellectual, and spiritual. It correlates everything in the life of man to his present happiness and future destiny. We subscribe to it wholeheartedly from convictions of reason and faith, so strong that we make every burdensome sacrifice to support our convictions. . . . We have no reason for complacency, for less than half of our youth are in our own schools. We comprise one fifth of the population of the country. A few, all too few, other denominations share our convictions on religious education. No Church can reach all its youth outside the school. There is no possibility of agreement or any compromise on anemic religious and moral instruction that is not complete."

Parents Have Rights As Citizens

The answer to the growing moral decay in contemporary American morality is to be found in the restoration of religion to our general system of education. Unfortunately, the past century has seen religion gradually divorced from education, and strong forces now stand adamant against its return. When we seek for the schoolchild a share in the funds to which he is entitled, we are accused of seeking public funds for the support of our schools. The clearest answer to this charge, writes Bishop Brady, was given recently by an American prelate. "It should be clearly understood that the Church as such makes no claim to any tax support for her specific activities, religious, educational, or charitable. Parents, however, do have rights as citizens, and one of these rights is that of equitable treatment by the State in the common distribution of educational benefits provided by public taxes—the State is manifestly unjust when it sets up a single and exclusive system of public schools which satisfies the desires of one group of citizens, but which, because of its limited curriculum, fails utterly to satisfy the legitimate desires of another group."

Theory of Separation Has Strange Corollary

The complete separation of Church and State is frequently urged against religion in education. The argument against it has been offered times without number. Bishop Brady instances the fact that our "founding fathers" never dreamed of such separation; that it is not mentioned in the Constitution; and that it has no foundation in early or contemporary government practice. "If pressed to its logical conclusion, any child or student would have the right to stand up and protest even the mention of God in any tax-supported school or university. The pettiness and extremes of the theory of separation of Church and State were not the mind of the framers of the Constitution nor are they the mind of the fair and thinking people of America today."

"A strange corollary of this theory of separation is the charge that religion creates divisiveness and disunity. It is the old confusing of unity and uniformity. We are a nation of united states but not uniform states; we are a united people but not a uniform people; we are still a religious people but in no sense uniformly religious; we are a united people but politically, socially, and economically we are anything but uniform. To single out religion as a dividing and disuniting element in a community is a striking example of what exaggeration and insistence can do to confuse issues in the minds of the unthinking, for unity in diversity is one of the primary laws of nature itself, as it is in the affairs of men."

We agree with Bishop Brady that America has a long and thorny road to follow before it reaches a satisfactory solution of these vexing problems, flowing perhaps from bigotry, that unholy spawn of dissension in religious faith, or from the natural attempt of man to justify his own actions, or from the pride and urge for control on the part of certain professional educators. "Justice and the framework of our Constitution must be more carefully scrutinized, unreasoned fears dissipated, a spirit of tolerance and fairness fostered, a humble approach made in confidence of God's guidance, and only then can a happy outcome be assured."

Anton Pegis Points to Perennial Principles

President Anton C. Pegis of the Pontifical Institute of Mediaeval Studies, Toronto, Canada, called upon his hearers to embody the perennial principles of Catholic education in themselves as Catholic teachers living in the present and facing the responsibilities of the present. "We must help to make truth a living reality in those who are our students and who will become adult American citizens in all walks of life." Their education must prepare them for their extraordinary work in the world as American citizens, the work of helping to build a society which will increasingly promote within itself a worthy image of man. In the United States we are confronted by very specific conditions and opportunities.

Our critics, commonly motivated by their own com-

pletely secularist beliefs, frequently charge us with being what we are not—antiquated and authoritarian, divisive and un-American, anti-human and anti-scientific. Perhaps we have failed to show the human goals of Catholic education within its supernatural goals. Our critics must learn from us that a pilgrim to eternity has a human home for a time upon this earth.

Quotes Symposia for Opposed Principles

To understand the extent of the secularism and the naturalism of some of our contemporaries, we must read their words. Pegis presents some quotations, taken from recent symposia, that make manifest the diametric opposition of the secularist concept to the Christian concept of the world and of man. What agreement in educational principles can we have with one who says "there is no realm outside nature, and everything must be found within this world"? Or with him who claims that he is "tone-deaf when it comes to God?" Or with him who declares "man in fact relies only on his own natural and human resources even when he claims to rely on other resources"? Many other quotations of the speaker make it clear that there are "rough bands of doctrine on the spectrum of American naturalism." Following the example of St. Thomas Aquinas, we can only commiserate with the authors of the above statements over the difficulties which beset their minds and lead them into error. "Those who repudiate God and yet seek to live in the name of justice, of truth and of love, are pronouncing three divine names even when they do not know it. In this situation, let us consider our responsibility both with a faithful love of truth and with a fraternal concern for those who are seeking it."

St. Thomas Shows Deep Understanding of Man

The serene St. Thomas had a deep understanding of the frailty of human nature. He sees man as a wonderfully endowed creature, but "how long a time he requires to become that which his nature says that he is." It is because of this perhaps that St. Thomas, following a very old tradition, assigns to man an astonishingly long youth, from his twenty-fifth to his fiftieth year. The calm and sure Thomistic man is a noble creature. That man must spend a number of years growing up both physically and mentally until he has acquired the physical maturity, the intellectual culture, and the moral development that go to make a full human being. According to St. Thomas Aquinas, he has a spiritual and physical dependence upon a temporal existence in order to complete himself as a human being. "The Christian man is a temporal creature whose temporality consists in his becoming a man; as a Christian, however, he grows not only unto himself in order to become a man, but also unto God in order to achieve his eternal destiny. Furthermore, as grace perfects nature, so man's spiritual growth in the love of God fosters and promotes his

growth as a man." Christianity opens the ideal of a temporal life and society to eternity itself, and our human civilization to the eternal beatitude.

Understanding Important to Teacher

At this point Pegis introduced three ideas of importance to the Christian teacher in understanding his work: "(1) If our critics are wrong in accusing us of an anti-human supernaturalism, let us realize how far we must go towards man and his humanity, towards time and the world of time, in our work as Catholic educators. . . . If, as Catholic educators, we are concerned with the growth of the Christian man as a man and as a Christian, then our eyes are turned towards the world of time. . . . Our eyes are also turned, through and beyond time, to eternity; not indeed to eternity minus time, for that would be to lose man, but to eternity as the open frontier of time, illuminating man's life and saving the days of his existence.

"(2) We must recognize as Catholic educators the intellectual humbleness of man as a spiritual creature—his humbleness and his slowness. . . . How long it takes man to rise to the fullness of his rational dignity, and how many difficulties there are in his way! Amid these difficulties, it is not surprising that few men reach that end which is the contemplation of truth, and those who do, do so when they have only a small part of their lives before them. . . . What a frail thing man is in his very nobility! Here, surely, is the burden of our vocation as teachers. We must teach the truth faithfully. . . . our concern must be that men understand our teaching, that they share in the truth, that they possess it in their own name, and that they live and grow in it. . . . This, I submit, is our mission, to educate men and women in the building of a civilization on earth as the vehicle of their dedication to heaven.

"(3) Here in the United States, we cannot properly educate our children except in view of their living as Christian citizens of this country. . . . Catholic education is other-worldly, but its other-worldliness includes both the salvation and the perfection of man in time. This is the message of Catholicism as a religion, this is the charter of Catholic education, this is the principle which unites us to our fellow American citizens even when they do not see it."

Plea for Restoring Art in Education

In her address at the final meeting, "Art in Christian Education," Sister M. Jeanne, O.S.F., editor, *Catholic Art Quarterly*, made a strong plea for the restoration of the teaching of art to its rightful place in Christian education. St. Thomas teaches us that art is a virtue of the practical intellect which has to do with making. As he puts it, quite simply, art is fully human making—right reason in making things. It is the skillful making of whatever needs to be made, be it a cathedral or a

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MARRIAGE INSTITUTE

At Notre Dame

By REV. ROBERT J. LOCHNER, C.S.C. with ROBERT J. FLYNN

Assistant to Vice President Academic Affairs, University of Notre Dame, Indiana

"**I** AM the luckiest Irishman living in America," said Frank Leahy, Notre Dame's famous football coach. And the basis of this observation? "Because God made it possible for me to become a Notre Dame man, and because of the finest lady I have ever known outside of my own mother, my wife."

Mr. Leahy made this statement before a large gathering of Notre Dame students on an October evening in 1949. The occasion was the first session of the university's newly inaugurated Marriage Institute.

PURPOSE OF MARRIAGE INSTITUTE

The Marriage Institute—officially "An Institute on Christian Marriage"—was begun by the Notre Dame department of religion. Its purpose is to give every Notre Dame man an opportunity to learn how to live to the fullest as a husband and father.

The institute is held once during each academic year. And, while it is limited in its attendance to graduate students, senior undergraduates, and married students, every Notre Dame student has the opportunity of attending the institute before he is graduated.

Before the autumn of 1949 the religion department had offered an elective course on Christian Marriage. This course, still in existence in addition to the institute, has always been a popular one. However, the course alone did not reach enough students. Only 30 or 40 seniors could take advantage of it each semester because of conflicting or overburdened schedules. The marriage institute was therefore conceived as the only way to reach all interested students. It met with immediate success.

FACTORS AFFECTING ITS SUCCESS

Many factors of the institute account for this success. In the first place there are the big psychological incentives of voluntary attendance, and no grades and tests. But more important are the talks themselves. Each speaker is experienced in his particular field. The program includes physicians, parents, priests, and specialists in other fields that relate to married life. They give frank, relatively brief, informal talks in "town hall" style, designed to meet the needs of the students.

Returns from a questionnaire passed out at the final session of the institute prove that the talks are more than just what the student needs. They are just what he wants. One lad said this of the institute: "I liked the sincerity of the speakers, their real desire to be helpful."

Another student said on this questionnaire, "I liked the presence of laymen on the panel." As a matter of fact, a conscious effort is made to use lay persons wherever possible because marriage is not only a natural institute but is also the layman's great sacrament. Almost half the speakers are laymen. Priests are chosen for topics which they are better equipped to discuss than the layman; for example, marriage laws, the theology and liturgy of the Church, and the moral problems in marriage.

PRESIDENT'S TALK ACCLAIMED ONE OF BEST

Father Theodore M. Hesburgh, C.S.C., who taught the elective course on Christian marriage before becoming president of the university, has spoken at all four

marriage institutes. And each year his talk on courtship and engagement is acclaimed one of the best.

The theme of one of Father Hesburgh's talks covered two important items: the choosing of the right girl, and the winning and deepening of the love leading to marriage.

His advice highlighted these eight points: (1) be yourself—sincere and frank; (2) be thoughtful—try to make her happy, a better person; (3) associate with her in real life circumstances—do not live in a tavern; (4) pray with her—share inner confidences and ambitions and hopes; (5) do not over-spend yourself, nor be a cheap-skate either; (6) give her a chance to do something for you—love grows on mutual sacrifice; (7) be mature, and respectful of her—gentlemanly; (8) show her that you are the best man for her, by being it.

The keynote of the program undertaken by the religion department in the marriage institute was struck by Mr. Leahy at the first session in 1949 when he said: "Marriage takes preparation as anything does." Because marriage takes a preparation of a special kind, many talks on various aspects of marriage were provided by the eight session program. But to prevent misunderstanding as to how much or what kind of preparation is (or is not) necessary, the institute included a talk by Dr. Herbert Ratner, staff member of the Loyola Medical School in Chicago and an experienced physician in this field. Dr. Ratner, who has spoken at two of the institutes, debunked the modern emphasis on physiological and anatomical aspects of marriage.

Dr. Ratner believes that insofar as marriage is a natural institute and man and woman have been innately created for it, marriage unlike other fields does not basically need preparation. But insofar as it is a supernatural institute, preparation does contribute towards fuller and more positive understanding. He summed it all up neatly by saying:

If man had to depend upon the sciences of physiology and anatomy to be successful in marriage, none of us would be here today! Marriage was a going concern long before books and talks on those subjects existed. God in creating man included everything necessary to make man independent of future discoveries in so important a field. After all physiology and anatomy as it relates to marriage at best tells only how smart God was.

DR. RATNER GIVES GUIDING RULES

Concerning married love and the marital act itself, Dr. Ratner referred to St. Thomas' five ways of carrying out our Blessed Lord's precept to love our neighbor as ourselves for His sake. He stated that in marriage our closest neighbor is our wife. Therefore it is with

special diligence that we should use these rules to measure and guide us here.

According to these five ways, we should love our wife: (1) as truly as we love ourselves, for her sake not for ours; (2) ordinarily, not so much as God but in God; (3) efficaciously, not just in words but in deeds; (4) perseveringly, for in preserving marital love, patience and humility are needed in times of difficulty; (5) justly and holily.

The informal style of the institute is due mainly to two things. First, the talks were presented in town-hall style. All speakers remained seated at tables with a microphone in front of each. Smoking, if desired, contributed to the relaxing atmosphere. The audience then found it easier to join in the mood of the program and be more attentive to the speakers. Secondly, all talks were followed by a question period which concluded each evening's session. The students could frankly ask any questions they wished and could expect equally frank answers.

Since each session is held as closely as possible to one hour and a half in length, the speakers are allowed one hour whether one or two talks are delivered on a particular night. The question period therefore lasts about thirty minutes.

SAMPLES OF QUESTIONS ASKED

Such pertinent questions as "Is woman logical?" are likely to be directed to the guest psychologist, while "Who should control the family purse strings?" puts the economist on the spot. Usually all questions receive a satisfactory answer. But when doubt remains in the student's mind, he is invited to consult the speaker after the session has ended.

All the students are encouraged to read good books and pamphlets on the marriage question. A display of such reading material is set up near the speaker's platform so that the students can browse through it before or after the sessions. Purchases can be made there from the student representative in charge of the display.

One source of encouragement came from the Notre Dame students' weekly magazine, *Scholastic*, which said: "Without a doubt, the Marriage Institute is one of the finest programs offered on the campus. It is something which is appreciated by every man who attends because it assists him in finding a life that is more Christ-like and one that will lead to his salvation."

In his talk, Mr. Leahy suggested qualities to look for in a wife, and also qualities he has put into practice as a husband and a father.

Speaking of his wife, he said "Immediately I observed she was a devout Catholic, as fine a Christian girl as I

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VALUES—MOVIES—MORALITY

By SISTER MARY FIDELIA, C.S.S.F.

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IN RECENT years, great stress has been placed on developing in youth a gradual awareness of norms and standards in determining true values in life. It has been constantly reiterated that graduates of Catholic Schools, lured by the passing phantoms of a foolish world, soon forget the old, old truths that things of time cannot be balanced against eternal values. Fearful lest they will be labeled "behind the times," they forfeit their ideals and accept the social will as a standard. They seem to believe that numbers count and that numbers make right. It was strongly intimated that the major portion of the responsibility rests with the secondary schools.

Authoritative sources clearly indicate that the teaching of moral and spiritual values as a separate part of the curriculum is a questionable response to an unquestioned need. In fact, recent psychological investigations, which emphasize the concept of wholeness in the individual and in the educational process, strengthen the case against scheduling of separate courses in an over-crowded timetable of studies.¹ Such teaching need not be left to accident or caprice. The outcome will be largely depend upon individual teachers willing to devote time and effort to a worthy cause.

MOVIES—VEHICLE FOR DEVELOPING VALUES

Since values seem to be developed out of total experiences, including all phases of a student's life, leisure is not an exception. One of the phenomena of the machine age is the increasing amount of available leisure time. Its wholesome utilization, not as an end but as a means to an end, is recognized as an essential in the life of young people. The literature of professional education is prolific with high sounding objectives for worthy use of leisure time. Too few of these objectives have actually been translated into practice. Education

for earning a living is stressed at the expense of education for living. Consequently, prudent guidance in the recreational area assumes gigantic proportions.

There is little doubt today that education flourishes best where there is enjoyment. Theatrical motion pictures constitute one of the major enjoyable activities of youth at all school levels, so it appears logical to help them to do more thoroughly "those worthwhile things which they are going to do anyway." Though movies are primarily a form of recreation, they play an appreciably important role in transmitting patterns of conduct. Many, if not most, commercial movies, sad to say, glorify false values and present a distorted picture of life. Critical mindedness, then, becomes peculiarly important as an objective in the education of movie going youth.

In view of this, a comprehensive study of the standards of our youthful audiences is in order. "A definite need exists," maintains Bishop Sheen, "for a renewal of something implied in the etymological sense of the word appreciation, namely, an evaluation or judging things by their real worth." The "real worth," however, implies a standard, and the standard of thinking cannot be the fashion, but that which is true. If pupils learn good standards of judging aesthetically and morally the photoplays they enjoy, there is likely to be at least a slight advance along the entire front of human thought. This view is substantiated by Dr. Anatole Lindsay in a recent lecture. He stated that it is more important to teach children to read books and periodicals like *Catholics* than to impress them with the fact that they should read material *only for Catholics*. It follows that educators should assume the responsibility of training youth, the adults of tomorrow, to react rationally towards the motion pictures which they see.

This does not mean that an attempt is being considered to discipline our youth into a regimented train of thought, nor does it assume the other extreme, namely, that no mention should be made of the Classified Lists. It does mean, however, that there is a need for students to learn to think for themselves, to form judgments, to appraise pictures they see in view of Christian philosophy. To teach children through dis-

¹Educational Policies Commission, "Moral and Spiritual Values in the Public Schools," *The Educational Digest*, XVI (April, 1951) 5-10.

cerning guidance to admire what deserves admiration, to love the good, and to appreciate the best is the singular privilege of the guides of youth. For it is a privilege, rather than a dreary task, to open up to the imagination boundless perspectives and vast horizons of artistic creations which combine music and art and are capable of elevating the mind and soul to God, the Supreme Director and Producer.

WHAT ARE "TRUE VALUES?"

With this thought in mind, the specific aim of a study by the author was (1) to investigate and analyze pupils' preferences and standards of judging recreational movies and (2) to develop to some extent the moral and aesthetic appreciation of recreational movies through a gradual awareness of norms and standards in determining "true values." Obviously, any study of values involves an investigation of the true ends or goals. As no person can walk in two directions simultaneously, no man or woman can have two final goals at the same time, for advancing towards the one, of necessity, means receding from the other. Therefore, a final, supreme goal is necessarily solitary. And although there is a total lack of agreement in modern society as to the ultimate goal, there is, however, one universal agreement—a need for the discovery of shared values and goals, profound and lofty enough to claim our full devotion and to give to our common life a direction and a stability which it cannot otherwise have.

There is a human capacity to desire all goods and to be satisfied with none; there is a weariness and restlessness that will never be quenched until all mankind comes to St. Augustine's profound realization. "True values" are the stepping stones that direct man to the true goal—eternal happiness in heaven.

Certain fundamental truths constitute the springboard from which any study catapults into a given field of investigation. They need no proof and are taken for granted. However, beyond that primitive store of universal principles, there are characteristic basic assumptions which serve as a skeletal structure for a particular study. Consequently it was assumed that:

1. In developing any kind of appreciation, liking something, just liking it, was not a satisfactory measure of true values, nevertheless, it was the first step in discovering whether anything had any value.

2. Emotion plays an important role in the life of any adolescent. In any event, the starting point could not be a command, but only a real experience developed and strengthened by self-activity which would warm the heart and move the will.

3. Moral instruction must enjoy a positive character. Suppression, restraint, repeated insistence on "Don'ts" to both intellect and heart can produce at best only

negative results; they imply not doing something but suffering something and constant negation stifles action, whereas the real purpose of education is to affirm and thereby stimulate and awaken life.²

4. The fallacy of assuming that we learn some values in religion, others in science and literature, and still others in the social studies and in recreation should be avoided. True, the emphasis will vary in each subject but in each case we must be concerned with striving for understandings which will give meaning and direction to life.

5. Any teaching where the acquisition of facts is the be-all and end-all of knowledge can do no more than educate from the ears up. Perhaps, the teaching of morals exclusively in a religion class under the above circumstances accounts for the fact that all too often the Faith of graduates fails to go into action.

6. When training in morals is considered a part of formal education only, morality is shed as soon as formal education ceases. Yet, learning is a lifelong process; therefore the recreational area present great potentialities.

7. Finally, to be valuable to each other, people must differ from one another. The doctrine of individual difference is one of the basic concepts of guidance. In attempting to improve the child's critical judgment, the adult must accept the child's tastes for what they are. Scorning his present likes, high-pressuring with one's own tastes, will bring about a resentment for the finer things in life. Children must be lead gradually to higher planes.

A GOOD MOVIE CAN HARDLY BE AMORAL, MUCH LESS IMMORAL

Notwithstanding the fact that our study concerned itself in a special way with moral appreciation, no attempt was made to convey the impression that movies must convey a moral, but pupils were made aware that insofar as a good movie, like truly great literature, is a portrayal of life, a record of human experience, it must inevitably take into account the unceasing striving of the soul after God. This view is adequately confirmed by Pope Pius XII in a recent address to a group of Italian artists. The Holy Father says that "The greater the clarity with which art mirrors the infinite, the greater will be its possibility of realizing true artistic accomplishment."

However, a sense of proportion is entirely necessary. It is highly probable and very possible that a good comedy may give greater glory to the Great Producer than an inferior, inaccurate, badly portrayed and even

²Joseph J. Baierl, *The Commandments Explained* (St. Paul: The Catechetical Guild, 1945), p. ii.

somewhat heretical "religious film." A failure to balance prudence and knowledge may, and often has, resulted in some curious philosophical constructions. The study of literature reveals that any well-known artist follows the bent of human nature honestly through its aberrant as well as magnanimous impulses, through vices and virtues until all fall into place in a complex, at times incomprehensible, but truthful pattern. The lines are crooked; the ultimate vision straight. Yet how often we would have God write straight with straight lines.

CAREFULLY CAMOUFLAGED TRUTH AND ERROR HARD FOR STUDENT TO DISCERN

On the other hand, youth cannot distinguish between carefully camouflaged error and truth, between fiction and reality, between the wheat and the cockle. He cannot dismiss a movie with a thought that "real life is not like that." Differentiating a fact, an opinion, or a fancy is beyond his capabilities. Even adults lack the necessary education to examine the value of a theory, a thesis or a teaching. This all points to a definite need for developing in the pupils a gradual awareness of critical judgment in appraising the pictures in view of Christian philosophy.

In this connection, educators should never violate supreme truth because of partisan prejudice. The praising, for example, of a poor novel simply because it is written by a priest, or promoting an inaccurate movie that portrays nuns, may turn a precious advantage of imparting truth into a means of propaganda. It is never too early to impress youth that *all Catholics* are of one mind in matters of Faith and morals. Even when applying the teachings of the Church to specific matters there is frequently a very definite outlook but there are many areas where there is no "Catholic" answer in the sense that all Catholics must be in absolute agreement on these issues.

MORALITY; DECALOGUE

With the trend of the times, the pupils have found it somewhat disconcerting to discover reality where only the stuff of dreams was expected. They especially liked Father Farrell's comparison. In the *Companion to the Summa*, he states that "morality is not the ghostly door through which the sleepwalker passes unhindered, but the solid barrier that will wake him up with a crash if he bumps into it." Actually, morality is nothing more than the relation of a human action to its proper object. More importantly, life is a walk to or away from human happiness, and human actions have true value if they lead

towards the true goal.³ All children want happiness, and rightly so, for joy is their birthright. God's laws, then, are the friendly things, like a loving mother's reminders to be good, directing them to the right side of the road. In so far as they walk the highway of the love of God and their neighbor, they will be happy. God himself marked the road by special guiding posts with which they were already familiar, namely, the Ten Commandments.

Although fully aware of the Decalogue, the pupils did not associate it in the least with morality and the natural moral law. In spite of the fact that this moral law is imprinted on the hearts of men, nevertheless, due to the effects of original sin, it was necessary to give it to men engraved on tablets of stone. At this time, pupils were made aware of the existence of the "Production Code"⁴—moviedom's self-imposed "ten commandments"—which serves as the criterion by which all movies are judged. To help pupils associate morality with the Decalogue, a project featuring original scripts for the Mt. Sinai production was launched energetically and completed successfully.

The McGrath Moral Test was administered to correct the erroneous notion that morality is "synonymous with indecency." The particular test covers many phases of human acts and provided opportunities for weighing each case on its own merits. It was interesting to note that pupils were able to discern right from wrong in each case. The reasons given were generally ethical, nevertheless, there was a mild sprinkling of some amusing pragmatical and emotional responses.

A SUMMARY OF FINDINGS

Measuring the overall value of the picture was not so easy and mechanical a task as measuring one's height by a yardstick and expressing it in inches; nonetheless, it was workable. The filling out of specially prepared score cards, including social and moral aspects, was both interesting and educational. In fact, pupils frankly admitted that much to their astonishment and deep satisfaction, "enjoyment with understanding" is twice as keen and longer lasting than mere "spectator" enjoyment.

To ascertain to what extent values could be developed, a pretest—a modified analytical survey—was conducted on a particular group of girls attending the academy for the first or second year. In so far as there is no sharp line of demarcation between the various methods of obtaining data, the spontaneous discussion, "listen-

³Walter Farrell, *A Companion to the Summa*, (Vol. II., The Pursuit of Happiness; New York: Sheed & Ward, 1945), pp. 65-82.

⁴Olga Martin, *Hollywood's Movie Commandments* (New York: The H. W. Wilson Company, 1937), p. 101.

ing in," free response, and the questionnaire were resorted to at various intervals. The information coming from diverse sources when checked for internal consistency was substantially similar; there was no evidence of wilful fabrication nor of a noticeable shifting of standards. In the absence of a "scientific measuring rod" this lack of discrepancy pointed to the validity of the findings. Certain undertakings, it is true, cannot be very readily subjected to statistical analysis, but to maintain perspective, results were classified and categories were established. (For the sake of brevity, details of procedure and tables of statistical data are not included.)

PUPILS EXPERIENCE "SPECTATOR" ENJOYMENT

In general, the interest young people develop in motion pictures is somewhat superficial. For most part, they manifest a keener concern for definite actor personalities than for the plot or picture *per se*. They are greatly influenced by likes, dislikes, opinions of others, and "publicity ratings." All this points to the fact that the behavior of youth is guided considerably by moods and emotions. A further analysis lead to the conclusion that pupils exercise a "spectator" enjoyment; there was little indication of actual appreciation, that is, "enjoyment with understanding." Many of them, apparently, sit comfortably in a darkened theater for a two-hour blackout—like blotters soaking up idle markings. They believe that enjoyment is the single purpose of the motion picture.

Their decided preference for comedies, musicals, and "exciting" pictures further pointed to the fact that they consider the motion picture as a drug for boredom and idle hours or a palliative for a humdrum existence. Yet, in trying to find out why a certain character in the picture was liked, why another was considered repulsive, why one picture was adjudged dull, another "exciting," one gets a glimpse of their personalities which cannot be justly branded superficial. There is in youth a hunger for pleasure, an equally deep urge for variety, but there is also, perhaps somewhat masked, an indomitable craving for knowledge.

As products of the modern age, their ideas of morality had an element of intangibility and expediency. However, when made aware of their shortcomings, they manifested an unfeigned eagerness to learn and a striking willingness to become interested in intellectual adventures. They gave evidence that youth is accessible to reason but that values had to be apprehended before they could become capable of arousing feelings.

The organization of a "juvenile board of censors" where pupils alternate to serve as judge, members of the jury, or reviewers is a specific example of an "intellectual adventure." The spontaneous reading of reviews,

lively discussions, reawakened interest in the Classified Lists, avid reading of supplementary material relative to current films, and the publication of brief, timely reviews are only some of the activities of the "board." The members find great satisfaction in analyzing human acts with the three essentials in mind, namely, the nature of the act, the end desired, and the accompanying circumstances. One of their favorite activities is creating situations which prove intriguing to their fellow members, or trying to detect fallacious theories in movie scenes and testing them against Catholic ideals.

For instance, in "Come to the Stable" accepting money procured by gambling even though the money was used for charitable purposes, would somehow imply that the end justifies the means. The incident where a nun practically edges a poor woman out of "room and board" by moving in with her community, was actually amusing but not entirely comfortable and charitable. Here again, it seems like a morally wrong message. The scene depicting a Religious recklessly driving a jeep and disregarding traffic regulations, may have appeared as superbly made comedy to some members of the audience, but may be misconstrued by the severe critics to intimate a disregard for civil authority. Many other films lend themselves to critical appraisal.

CONCLUSION

The ability to admire and appreciate the best is more important than varied knowledge, for, indeed, we are developed and formed more by what we admire and love than by what we simply know. By helping pupils to improve their tastes in movies, and inevitably in radio and television programs, teachers can go a long way toward broadening the range of worthwhile interests of youth. Recreation, as a means to an end, has an especially important place in God's plan and a realization that mental satisfactions and intellectual joys are more lasting than physical, will serve as a stepping stone to the spiritual plane.

Logically, there are only two possible adjustments in life, one to suit our lives to principles, the other is to suit principles to our lives. "If we do not live as we think, we soon begin to think as we live." It is, therefore, a worthy task to encourage the youth of today to strive for movies which conform to principles of morality rather than to change the principles to conform to the movies. Definite programs must be worked out—programs attractive enough to lure our young pupils to appreciate the finer things in life. The possibilities are tremendous; the task ahead is gigantic. To put the programs over takes ingenuity, diplomacy, and perseverance, but the future of our youth, the hope of tomorrow, is at stake. Taught, even in their leisure moments, a sense of true values, they can re-Christianize the world.

BETTER TEACHERS For Better Men

By REV. ALBERT J. SHAMON

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A COLORED MAN felt himself called to enter the ministry. He was told that he would have to appear before a committee and be examined. He said that he was willing to be tested. Brought before an examining board, he was asked:

"Sam, do you read?" and he answered, "No, suh, but my wife can."

"Can you write?" they inquired, and Sam replied, "No, suh, but my niece sho can write mighty fine."

They then asked, "Sam, do you know your Bible?" He said, "Yes, suh, I knows it from kiver to kiver."

They then asked what part of it he liked the best and he said, "De New Testament."

"What part of the New Testament do you like best?"

He replied, "Ah likes dat Book of Parables." When asked if he could give it, he said, "I sho can, I nose dat Book from lid to lid." They told him to give it and he began:

"Once upon a time a man went down from Jerusalem to Jericho and fell among robbers, and de thorns grew up and day choked dat man, and he had no money and he met de Queen of Shebe who done gib him a thousand talents of gold and a hundred changes of raiment, and he jumped into a chariot and he drove so fast dat as he passed under a great oak his hair caught in one of de branches and left him hangin' da, and de ravens brought him food to eat and water to drink; one night while he was hangin' dah, his wife, Delilah, she don come and cut off his hair and he fell on stony groun', and it began to rain and it rained for forty days and forty nights, and he hid himself in a cave; when he don come out he met a man who said, to him: "Why don' you all come in and have suppah with me," and he said, "I cannot come, I don married myself a wife and derefore I can't come," and the man went out into the highways and hedges and compelled him to come in and have suppah wid him, and he went on to Jerusalem and he saw dere de Queen Jezebel sittin high up in a window and she laugh at him, and he say "Trow

her down sebn times;" and he said, "Trow her down some mo," and dey don tro her down sefenty times seben times, and dey took up ob de fragments twelve baskets full. Now whose wife will she be in the day of judgment 'luh? Amen."

Quite a jumble, n'est-ce pas?

Yet, in a way, has not learning degenerated into a similar mixture, medley, pot-pourri of facts and figures? Everything is being taught and yet nothing. Years gone by, civilizations were molded by teachers: Aristotle tutored Alexander the Great. Today, not so. The prestige of learning is gone. Why? Secular education has not been loyal to truth.

TREASON OF THE INTELLECTUALS

Like most of our troubles today, the cause of the decline of education goes back to another generation. About 50 years ago, this country suffered its first attack of "Ph.D.-itis"—everybody had to have a Ph.D. It became the academic fad to go to Germany to study. There our most promising young men drank deep draughts of Immanuel Kant and Paulsen of Berlin. That meant the destruction of truth. For if one knows anything of Kant's categories, one knows that he taught that man's mind was the measure of truth; that it produces its own objects, creates its own truth.

So home our youth came. Here they discovered that men think differently at different times; therefore, they logically concluded: what is true today is false tomorrow. Hence objective truth does not exist! Since it doesn't, nobody must dare to say anything is nonsense. From this subjectivism, the principal fetish of American education was spawned, viz., academic freedom. Freedom did not mean the right to teach what is true; but the right to teach anything. As a result, truth was and is crucified today on the altars of secular education by the Pilates of the so-called intelligentsia.

That means that a very heavy load is being laid on Catholic education. Not so long ago a transfer of burdens to the Church was made in the field of religion. Fifty years ago the Church could depend upon all Christian sects to help it defend the elementary truths of Christianity, such as the Divinity of Christ, the moral law, the sanctity of marriage. Now we are fighting the battle practically alone.

What has happened in the field of religion is now happening in the field of education. Twenty or thirty years ago, we could depend on secular education to help us defend elementary natural truths, such as the power of reason, the influence of conscience, the existence of God. We can depend upon them no longer. We are fighting the battle alone. The educated have failed us—Judas-like, they have betrayed truth; we must redeem it. The Catholic teacher's role in the world, therefore, bristles with importance. The world wants life, but the way to life is truth; and the truth is hers.

Therefore what should the religious teacher's attitude be towards (1) her subjects, (2) her students, (3) her sanctity?

THE TEACHER AND HER SUBJECTS

There are some who say that the whole educational system should be overhauled. For the concept of modern education seems to be: make school life easy; push discipline into the background; gear the course of studies to the student's likes and dislikes, to his capabilities. Yet life's problems are presented in the same form to everyone regardless of his ability range. In the words of O'Henry "Life is made up of sobs, sniffles and smiles, with sniffles predominating." Its problems are hard and stubborn. Who cannot solve them will have no one to solve them for him. Therefore, others say: don't water down your curriculums; to draw up a course of studies that does not demand effort, sacrifice, a do-or-die spirit is a distinct disservice to youth, for only by mastering manfully a difficult course can he be trained to face manfully the things that are distasteful and difficult throughout life.

There are others, the *humanists* who say there is no education without training in the liberal arts; there are the *essentialists* who say bring back the good old subjects, and out with social studies and our modern "rope of sand" courses; and there are the *utilitarians* who insist on practical subjects only. In the final analysis the courses of studies are only accidentals.

The essential difference between Catholic education and secular education is not the religion course. If that were so, then let us use release time; it is cheaper, easier, and as effective. Nor does the essential difference lie in the imparting of knowledge, for in this the secular schools do as good a job as we.

I think the essential difference between Catholic and secular education can be well illustrated by a story. In the golden, olden days when a country lad left home, his mother's parting farewell was the words: "Johnny, be good." Today when rustic Johnny heads for town, mother cries out: "Johnny, make good!" The end-all of secular education is to enable the student to "make" good; the end-all, the be-all, the all-in-all of Catholic education must be to enable the student to "be" good.

Do you present and interpret your subjects in the light of man's last end? If knowledge does not make a student better, then it is a curse. False is that standard which evaluates success in teaching by the numbers who have passed. Even though a pupil fails, if you have left him better, closer to God, then both he and you have succeeded.

That is why our Catholics pay twice to educate their children: they want them to have not only knowledge, but wisdom, i.e., knowledge geared to their last end. If we realize how great a financial sacrifice they make by paying twice, I think we would try twice as hard to do a better job in the classroom, not in secular education, but in religious training. If the Kingdom of God is sought first through the teaching of every subject, Christ promised that all the rest will follow. If the student is good, he will make good; and he will not *make* good unless he *is* good.

The story goes that Michaelangelo seeing a block of Carrara marble pointed to it, saying: "There's an angel in that marble and I am going to make him visible." That is why parents entrust their children to Religious—they are destined to be devils or angels—they hope you will make them angels!

THE TEACHER AND HER STUDENTS OR METHODS

The Religious as a Religious is not concerned with the curriculum; she is still less concerned about methods. Some advocate the outmoded *drill* method; others the *project* or *problem* method; others the methods of *progressive* education without its naturalism.

Well, whatever the method one uses, the important thing remains: Is the child being taught to think for himself, to express adequately his own thoughts, to appreciate the true, the good, and the beautiful? I think he will, if one remembers four things as regards methods in teaching:

(1) *Garrulity or talkativeness.* There are two extreme teaching techniques today: one, where the teacher does everything; the other, where the pupil is made to do everything. Some teachers think education consists in absorption, that the head is a sponge; therefore they do everything. Other teachers think education consists in expression, that the students are only hands and tongues; therefore the students are left to do everything.

I remember seeing a very provocative cartoon in *Collier's*. It pictured a kindergarten teacher bending down to a little boy, seated on a three-legged stool, and handing him a brush to work on a canvas. Under the cartoon was written the boy's protest: "*I don't want to express myself, I want to learn to read and write.*" That's the other extreme.

Virtue always takes the middle course. The teacher must teach, for the student's mind is a blank sheet upon which must be written the words of wisdom. But she should not pontificate, monopolize the period, for education also means extraction, expression, "drawing out." Therefore class discussion, questions and answers, must be resorted to. However in class discussions, just as in faculty meetings, some one student will want to do all the talking. Do not permit such a monopoly. Moreover be democratic in class calls; do not just call on those who will give the right answer, or who have a winning personality. Work on those most in need—"What you do to the *least*, you do to Me."

(2) *Dullness.* I think we teachers have sinned grievously against the eighth commandment. We have robbed learning of her reputation. Once upon a time learning was held in such esteem, that young men from all over the world pursued her eagerly. That is how the word "student" was born. (The Latin word, *studeo* means "pursue eagerly.") When a man was found with a head filled with wisdom and a strong voice, a band of youths would form a guild and hire him to teach. Thus universities began. But today! Mention school to modern youth, and he emits groans similar to those elicited by the thoughts of the dentist's chair. As for learning, he so despises her that he cannot wait till school days end to close his books forever. Why this frightful and unjust condemnation of learning?

KNOWLEDGE IS EXHILARATING

Because we are dull, lack-lustre teachers. And nine times out of ten, we are dull, because we have not mastered our subjects. Knowledge is exhilarating; it creates enthusiasm, for God made the mind to know. And the satisfaction of any faculty gives joy; and joy is contagious. Teaching can be as dry as dust or as vibrant and captivating as a living child, provided we breathe into it the breath of life; provided we take our subject, and almost literally eat it as Isaias did the scroll of God's words. Then, as saints' images on stained glass windows take the sun's rays and shape them into their own image and likeness as they filter through, so the teacher by letting her subjects filter through her heart will cause them to shine out in such a way that the student will see, not a dead book, but a living, vibrant, lovable truth stamped with the newness and uniqueness of the teacher's personality. One cannot fall in love with

a dead truth; but the student will fall in love with a living truth.

(3) *Sarcasm.* Sad to say some religious use this weapon in class. If directed against a member of the class, it is never legitimate. It is not only uncharitable but, as in the case of the backyard bully, it is often a defensive mechanism for a poor teacher who has failed. It is true some pupils may be obtuse and denser than a London fog. I remember warning the boys of my English class that there are two words I forbade ever to be used in my class. One of them is "swell" and the other is "awful." After a pause, one lad raised his hand and said: "Father, what are the two words?" But have we always been models of perspicacity?

It is true some may not be grasping the work. Labor is never in vain if prompted by love. Remember the first Holy Saturday? When the Sabbath was ended, did not Mary Magdalene and the holy women hurry to buy spices to anoint Jesus? When they returned to the Cenacle and opened their parcels and began the work of bruising and mixing the spices and herbs, our Lady did not hinder them. She knew their labor would be superfluous; she knew Christ would rise; but she did not deter them! Why? She also knew that the work a loving heart does is not superfluous; she knew well how, both now and when risen, her Son would delight in this devotion of their hearts.

FEELING OF SUCCESS NECESSARY

So it is always; love, not accomplishment, is the measure of service. Moreover, if a student is not mastering the lessons taught, perhaps it is because he cannot. God has not given the same talents to all, nor does He demand the same of all. In the parable of the sower, all the seed that fell on good soil did not give fruit a hundredfold; some gave fruit 30 fold, 60 fold, 100 fold. God allowed for differences.

For a self-righteous teacher to nag, carp, harangue, or discriminate against a student because he cannot perform average or above-average work, can well be the beginning of a downward path for life. The feeling of success is absolutely necessary for wholesome character development of any growing child, but success must be measured by attainments proportionate to God-given talents. It is criminal to demand 75% of one who can do only 65% work. If the boy with the inferior talent is doing his level best, he is to be commended more than the bright boy who glides by, content with 80% work when he should be doing 90% work.

Do not institute comparisons; they are always odious. Do not nag children if parents are not going to Church; that is not the children's fault. Teach them to pray for their parents.

Remember this, the school should resemble the family,

not the State. For all school life is defensible only in so far as it is the prolongation of family life. The teacher's attitude, therefore, toward each child must be one of motherliness, kindness, sympathy. To send a child into an atmosphere of cold, impersonal efficiency, where order is kept and results are obtained by an equally cold and impersonal use of sanctions, is as good for the child as to put it out to nurse with a nest of scorpions.

Instead, therefore, of ever turning the tongue against pupils, turn the tongue to Him who said: "Come to Me all you who labor and I will unburden you." Prayer in chapel is more effective than withering sarcasm in classes. A religious spirit is better than a brilliant, scintillating spirit. The sarcastic tongue crushes the bruised reed; in the words of the Sacred Scripture "The lash maketh a blue mark; the tongue breaketh bones."

DISCIPLINE

(4) *Discipline and Freedom.* Somebody said that all modern evils resulted from two inventions; the electric shaver and the oil burner, for the electric shaver did away with the razor strap and the burner with the wood shed. Anyway, it is still a fact that a slap is still good medicine for hysteria and the normal, healthy child needs some sort of physical correction as a kind of shock therapy to restore equilibrium. As Dolly Winthrop advised Silas about raising little Eppie: "As for rearing a child without making it tingle a little in soft and safe places now and then, it was not to be done." To abolish all discipline is to abandon the child to disintegration. Physical discipline is for the parents to administer; spiritual discipline is the teacher's task.

There must be order in classes, or discipline. But order is effected through obedience. Obedience should be an act of free choice. To be effective, therefore, discipline must come from within, not from without. Fear throws up an obstacle in the transfer of knowledge. Formation cannot be taught at the end of a stick. There is perfect discipline in prisons, but not change of heart for it comes from without. All discipline must be self-discipline. It must come from the child. He must want it. And he will want it if he sees good reasons for it.

When we were in the fourth grade, we used to tie knots in our teacher's veil. This infuriated her. We did it all the more just to anger her. The following year we tried the same contemptible prank on our new teacher. She said nothing at first. Returning to the front of the room, she slowly untied the knots. Then she proceeded to tell us the significance of the veil and its sacredness. She explained how the Bishop blessed it; how she kissed it, as the priest does his vestments, before donning it; and how a prayer was said while she did this. Believe you me, we felt pigmy-small; we

never tied knots in a nun's veil again! Therefore, give students strong motives.

There is, however, another and better way of securing discipline in the classroom—be a holy nun, a "religious" Religious! Goodness is, so to speak, a tangible thing, with wave lengths, just as sound and light have. I suppose that is why saints are pictured with haloes. A good person broadcasts vibrations of respect, reverence. The sinners in Gethsemane fell prostrate before the goodness of Christ. At Caughnawaga, the Indians vied with each other to sit next to Catherine Tekakwitha. Why? Because, as they said, they could pray better near her. Of St. Catherine of Siena, it was said that no man ever came to her, but went away a better man. So too you, the more you are united to Christ, the more your classes will be united to you; the more virtue will go out from you. As long as Adam was subject to God, beasts were subject to him. His rebellion against God was the cause of all his troubles!

THE TEACHER AND HERSELF, OR SANCTITY

This might sound paradoxical, but I think one of the greatest temptations facing the teaching orders in America today is the contemplative orders. This is what I mean: some people think being a Religious in the world is only being half-a-religious; for them, it is either Carmel or nothing. Then there are Religious who when things begin to pile up—Christmas plays, reports, schedules, studies, and so on—begin to long for the silence and solitude of the cloister. Tommyrot! The grass on the other side of the fence aways looks greener, but it is not!

There is the story of a little boy who lived in a beautiful house. One day as he sat on his front lawn at sunset, he noticed a house in the distance with windows that the sun had goldened. His heart longed to live in the house with the golden windows. Arising early one morning, the little boy trekked to the fabulous house. All day long he marched. At sunset, he reached his destination. To his great surprise he discovered that the house was empty, dilapidated, with all its windows broken. Sitting down to cry, he looked back at his own home; and lo and behold, he found that its windows were gleaming in purple and gold. In the spiritual life, it is the trick of Satan always to move us to believe that holiness and happiness are to be found everywhere else but in the state of life in which we live, move, and are. As always Satan is a liar!

Sanctity is not confined to the cloister. Such imaginings are tantamount to heresy; they are an admission that sanctity is determined by environment. As if to explode such folly, nature causes her most beautiful flowers to burgeon from the foulest soil; her water

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ORDER IN THE CLASSROOM

By SISTER ROSE DARHAM, O.S.B.

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THREE is order in God's universe. All things of Nature move according to His Law—the mighty earth turns about on its orbit, the moon and the sun all unknowingly do their Creator's will; great rivers move ceaselessly to join the waters of the oceans; the seasons come and go with regular precision. Even in the animal kingdom, heaven-given instinct warns the cunning squirrel to gather and store the nuts for the bleak months ahead, advises the little birds to move southward to avoid the wintry blasts, and urges the tiny flowers to turn their heads to the life-giving sun.

God intends that it should be so. It is only man with his God-given gift of free will who dares to say, "I will not serve." Only man, that marvelous masterpiece of God's creation, with his clever mind, his throbbing, human heart, his marvelously built body finds it difficult to do God's will. Lucifer refused to serve—and hell was made. Adam and Eve refused to obey and this beautiful earth became a "valley of tears." And we, the children of those parents come into the world with those tendencies of weakness in our poor human souls. Even for us Religious, His chosen ones, the cry of St. Paul is true: "The spirit is willing, but the flesh is weak."

The great God knows our frame. He knows our weaknesses and the weaknesses of all His human children and so He knew it was necessary to lay down Commandments to hold us in check. These 10 great laws do not read, "It would be better if you did not . . ." but "Thou shalt not." These Commandments were to be our laws and there was no misunderstanding them, and they were given that order should reign in His human world.

CHILDREN ARE GUIDED TO SEE NEED OF ORDER

Weak mortals, we need to be *made* to observe His laws as well as the laws of society on earth. We need the fear of hell, or even the less worthy fear of imprisonment to keep us on the road of righteousness. We have to have traffic cops as well as traffic signs.

We need all these things and even then many fail to conform.

Since conformity to law is so difficult for us who have grown to men and women's estate, we must realize that it is even more difficult for the "little men" and "little women" who crowd our schoolrooms year after year to be trained by us to become worthy citizens of earth now, and heaven hereafter. We older folk can usually see the reasons behind the laws, but untrained children cannot be expected to realize the necessity of order. So we must be their guides and lead them to know and to respect the laws of God and man by painstaking work in the classroom.

Yes, order is heaven's first law. All lawful custodians of His law must see that order is kept in all the training grounds of the world. There is no alternative for the good teacher. It is not a case of "Shall I have a well-ordered classroom or shall I not?" It is a teacher's bounden duty to have order reign supreme always.

Our gracious Lord wished to rule us by love. He quoted love of God and fellow man as the two great Commandments of the Law. We know how tender He was to the weak, how full of deep sympathy to the suffering, how forgiving to the repentant sinner, and how gentle to little children. He was love Incarnate.

LOVE YES, JUSTICE TOO

But He was *just* also and on occasion stern. Remember the money changers who had turned His Temple into a den of thieves? He did not overlook their offense. He did not say, "Now please move somewhere else." But the gentle Christ overturned their tables and drove them with whips out of the temple. His heavenly Father's law must be obeyed. There must be order in His universe. This is the classic example for all teachers to remember in their arduous task of training the young to obedience. Love, yes, and plenty of it—but justice also.

A teacher must understand that there are two planes of discipline, the natural and the supernatural, and the

natural plane has three divisions. The lowest level is that of compulsion which rules by force and does not often establish lasting habits of good behavior.

The second level is called personal discipline because it has to do with the personality of the one in power. Sometimes it is love for the one in authority or sometimes it is fear of offending that holds the pupil in ways of good conduct. The weakness of this kind of discipline lies in the fact that when the person who exercises authority is no longer present, all restraint may be thrown to the winds and good behavior habits will not carry into life.

HIGHEST LEVEL OF DISCIPLINE

The third and highest level of discipline on the natural plane is called *social*—so called because its basis is respect for the group. Any individual is a part of some group and if he is to become a good group-member he must exercise self-control. Of the three natural disciplines this social discipline is the best because it is founded on the brotherhood of man.

But wait! There is another plane, a fourth level which brings God into the picture, and that's where all Catholic instructors want to be—where God is in the picture. God is the source of all authority. From Him comes all power that is given to parents, teachers, and other lawful authorities. This discipline is founded not only on the love of fellow man but on the love of God and fellow man—the brotherhood of man and the Fatherhood of God. This is supernatural discipline.

The true Christian teacher is not satisfied with the discipline of compulsion, nor is he willing to let it remain a personal matter, but he raises his discipline to the social level and then gradually supernaturalizes it until it becomes liberty under the law of God. Newman says, "You must go to a higher source for renovation of the heart and of the soul. You do but play 'hunt the slipper' with the faults of our nature, till you go to Christianity." So, to renovate the heart and will it is the discipline of Christ that is the Christian teacher's ideal.

PROCEDURE SHOULD BE POSITIVE

Disciplinary procedures should in general be positive rather than negative. The teacher's general attitude should be "Let's" instead of "Don't do this." Pupils like to respond to a challenge if it is presented in a way that will capture their interests. Good teachers attack

problems of discipline indirectly when possible. Sometimes just a look will be enough of a reminder for a slight offense against order.

But how can one show another how to maintain order in the classroom? It is impossible to lay down hard and fast rules when dealing with human beings. So much depends upon the personality of the individual teacher and the type of pupils in her classroom. One teacher would attack a problem one way and another another way, and both get good results. Even with the same teacher there are variations in her method from day to day as she endeavors to solve this major task of the classroom. One must study the situation and the individuals concerned and then act as her judgment dictates as the occasion arises. No teacher ever has all the disciplinary problems solved. They arise daily and hourly as long as there are living human beings before her.

Every teacher must, however, set up a general standard of order in her classroom—a general reputation, as it were, of being a good custodian of the law. A teacher will do this if she realizes fully the responsibility she has of doing her duty to God and to this world by turning her pupils into worthy citizens of earth and heaven.

TRAIN ENTIRE CHILD

The entire child must be trained—his will as well as his mind and body; maintaining good discipline is one of the great helps to the training of the will. Much of harm comes to pupils in an undisciplined school environment, and oftentimes this harm is very difficult to undo.

The child cannot be expected to develop self-control if he does not have an opportunity to practice it. In his early years he must be guided. He does not know the way and even when he does, his human nature will naturally tend to the line of least resistance. The teacher in his classroom is his guide along the way and he will be forever indebted to that guide who insisted that he develop a well-controlled personality. But if the teacher is a poor disciplinarian the pupil will lose many precious opportunities of practicing self-control and will develop careless habits of conduct, which will sometime have to be remodelled unless he is to grow up to be a poor citizen.

Then, too, pupils will have a tendency to lose respect for all authority if they find their classroom management weak and vacillating. Though he may at some future time renew his allegiance to rightful authority, still his habits have become careless and he has gone backward along the way of character development.

A poorly disciplined classroom means loss of precious time for each pupil in the room and loss of training in subject matter. Where he should have been gaining in knowledge each hour of the day, he is not accomplishing the work of his grade. All efficient teachers know that it takes all their resourcefulness and ingenuity to so budget their time and plan their work that they may accomplish well the work outlined for the school year. Does it not then stand to reason that this work is not completed in the room where the teacher cannot hold the pupils to their tasks or where there is not enough quiet to make good school work possible? These pupils eventually move on to the next grade in school without the proper foundation in the fundamentals of the work and this means either that the next teacher must try the superhuman task of doing two years work in one or the boys and girls must drag along year after year with weakened foundations because some teacher failed to do her duty. Classroom hours are valuable hours, character building hours, and we must not be guilty of allowing any of them to be wasted.

It is a serious matter indeed and one which does not end with the one poor year but undoubtedly extends all through time and perhaps even into eternity. If time is the stuff from which eternity is made, then how about the precious classroom time that was wasted? Youngsters are not yet old enough to understand the importance of these hours. That is why a teacher is placed in authority over them. All children want to be made to do their duty. They do not admire the teacher who does not insist that they do right. They admire those teachers who control them.

REASONS FOR FAILURE

Several reasons why teachers do not succeed in maintaining order may be cited. Some young teachers have such a desire to be loved by their pupils and they fear to discipline them lest they lose their love. Since love is akin to admiration, anyone who cannot hold a classroom has forfeited the love and respect of the children. Children love strong guides! Such a teacher is near-sighted indeed and thinks only of herself, though she maintains that she thinks she can do better with them if they love her. She has the "cart before the horse," so to speak, for the very means she is using to gain the affection of her pupils turn them against her. She has defeated even her own selfish purpose. This type of poor discipline may be cured as soon as the teacher grows up a bit and realizes the children expect

their teachers to be ideals—giants of strength; not weaklings.

Another cause of lack of discipline in the inexperienced teacher is a sort of pride—a very foolish kind of pride. She knows she is not holding her room as she should, and though she has used every device she cannot accomplish good order. Up to this point she may not have been at fault—but she should now show her good common sense and humility and ask help from her principal or supervisor. She should "lay the cards on the table" and tell exactly what her trouble seems to be and what measures she has taken to overcome it and seek advice and, if need be, definite supervision from those in higher authority. This will show that she realizes that her work for souls is far more important to her than the slight humiliation of acknowledging her failure.

Teachers who are working to train immortal minds and hearts should not run the risk of ruining the work by being too proud to admit failure. Wide-awake principals know all about her difficulties in the classroom, perhaps, even before she does. So why try to keep it a secret? Would she hurt the great work to save herself a little humiliation? Certainly not! She should simply admit, "I am failing in the task you have assigned me. I have tried thus and so but with poor results. What can I do now?"

ERRONEOUS IDEA ABOUT REFERRING TO THE PRINCIPAL

It is amazing how many young teachers get the erroneous idea that it will hurt their discipline to report cases to a higher authority for correction. They have read something somewhere about not running to the principal with every little item of classroom management. Well and good! But when one comes up against a job that one cannot do—does it make sense to leave the work undone rather than call for help?

Go to your Principal for help when you need it. State your case candidly and she will admire you the more for your fine spirit of sweet humility and your desire to improve the consecrated work you have been given by obedience. Even the very act of humility itself will draw help from heaven or at least will prevent eternal damage to your pupils. Such an honest worker in God's vineyard may by daily perseverance become a good disciplinarian.

The third and most deep-seated cause of lack of order in the classroom is personality defects in the teacher. The average person with ordinary opportunity can prepare herself for the vocation of teaching, as far as skill and knowledge are concerned, but if there is a weakness in the personality which makes it impossible

for a teacher to lead pupils—a lack of spirit or strength—or call it what you will—then this is serious indeed. Like everything else that is worthwhile, the power of discipline comes from within and can only be slightly helped from without. One who is in authority over others must first develop a strong personality, for only such can hope to survive the test of maintaining discipline. The weak personalities—vacillating and unsure—will soon be driven out of the profession, for they are not gifted with leadership.

TEACHERS CAN DEVELOP

Some say that teachers are "born," but I do not altogether agree. I think they can be "made" if they succeed in making themselves *strong*. Where there is a will there usually is a way and human beings are capable of improvement. If one has the will to work at this important task, if one is willing to undergo the ups and downs of the trial-and-error system, if one is eager to know her mistakes and will go for advice and help to those with experience, then there is reason to hope that such a one will grow in this power. She may not become a perfect disciplinarian but may at least be an ordinary leader of youth—one who does not allow precious hours to be lost because of her daily failure to maintain a learning atmosphere in the classroom.

But if after much effort one cannot accomplish this leadership, then she should make her weakness known to her superiors so that they may, if possible, replace her in the classroom and find other and more suitable outlets for her talents. This is using good common sense and sweet humility since "In my Father's house there are many mansions." There is a place for each one and plenty of consecrated activity to be done in other fields of the dear Lord's vineyard. Teaching is only one of the means of helping to save immortal souls.

For strong personalities—those gifted with leadership and a great love of youth—teaching is great joy. For them and their pupils, school becomes a companionship with Christ in the pursuit of knowledge. The teacher's life ideals, her standards of conduct, and sense of values will unconsciously pass over to her students and through her great influence students will develop Christian philosophies of life, which will make their living in this world a blessing to themselves and to their associates. Any person who plays such an important part in determining the life destinies of youth, need look no farther for satisfactions that will richly compensate for all her consecrated labor in the classroom. What a number of souls will bless her for all eternity! Yes, youth all over the world are literally crying to their teachers in the words of the psalmist: "Teach me goodness and discipline and knowledge: for I have believed thy commandments." Let us see that they do not *call* in vain!

Marriage Institute

(Continued from page 501)

have ever known." He further observed that she had a genuine love for children; she was totally unselfish, always looked for the good in others, and was always respectful to her parents. She was cheerful and loved to work.

Speaking of the husband in marriage, Mr. Leahy said, "he should be faithful, dependable, courageous, thoughtful, clean-minded, and devout."

He suggested calling a "huddle" every thirty days or so in which the husband and wife mention the "little things that aggravate each other." It is his belief that if there is a real desire to cooperate, this discussion period is all that is necessary to straighten out things

which could easily lead to trouble later on.

In speaking of his own attempt to contribute to the disciplining of the children, he reminded the audience that the child has a corresponding need which must be remembered even when he is being disciplined; that is, the child's desire to feel that he is wanted. His own children are very affectionate, he said, because they are wanted. Any child who is not wanted by the parents is affected in some way by that fact.

The marriage institute will have fulfilled its aim if all Notre Dame students realize as Frank and Floss Leahy do, "That you get out of marriage whatever you put into it, no more and no less."

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LIVING THE MASS

By BROTHER STANLEY G. MATHEWS, S.M.

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IT IS not uncommon to come upon the expression "live the Mass" in reading doctrinal or devotional material on the Holy Sacrifice. The same expression has a way of finding itself in the midst of sermons, lectures, or religion courses treating the Mass. It has been a popular title, or subtitle, to use in connection with pamphlets, articles, and books on the Mass. It is a rather intriguing phase—it seems to mean so much, yet what does it mean? It is seldom ever explained. A detailed book on the liturgy, for example, will explain the ceremonies and meaning of the Mass minutely, and then close suddenly, rushing past the significance of the "*Ite, Missa Est*" with a rather casual: "Now we must go, live the Mass."

It is not possible here to give the much-needed explanation of what it means to live the Mass; rather an attempt will be made to point out the real need of thinking and discussion along these lines, leading to a particular solution for each environment.

THE PROBLEM IN AMERICA

In our own day more than ever before, and possibly in America above all, such a solution is particularly needed. For the most part we have an externally thriving parish life. In many cases it really is thriving. Wherever it is not, and still appears to be, however, it is likely that a failure to understand the significance of the Mass is the primary cause. Mediocre Christians can almost inevitably be traced to a mediocre understanding of the implications of the Mass. The Masses are crowded on Sunday from the six o'clock to the noon Mass; perhaps even the weekday Masses are well attended. But the effects of the Mass do not appear to carry over into the life of the parish. We have all heard remarks about Mary Jones who attends Mass each morning and gossips viciously about her neighbors the rest of the day. Or of Bill Smith who would not think of missing Holy Communion each Sunday, but who cheats his way through school.

There is here not merely a question of the theoretical

vs. the practical. In American life at least, it is the result of the inroads of secularism. All of our lives are geared to the secularistic tradition. Our obligation is to hear Mass on Sunday. We hear it more or less perfunctorily. Our obligation is fulfilled. It seems to have no further effect on our lives. It is something like paying income tax or membership dues; once paid, the whole business is over.

SECULARISM AND THE MASS

The separation between religion and life which is characteristic of secularism is merely carried over into our ideas of the Mass: a separation of the Mass and life. *Integrity's* famous Mr. Business, who went to Mass every single Sunday and then went to hell for what he did on Monday, is the symbol of secularism. It is our inability to bridge the gap, to find the integrating principle which keeps the Mass inside the doors of the Church.

If we are to find out what the expression "live the Mass" means, there are several preliminary points of importance. First, what do we mean by *living*? We are told that we must live the Mass; that all of those who wish to be apostles, especially apostles of Mary, must live the Mass. Now whatever philosophical discussions might bring to light about life, to me it is not something nebulous and undefined, something purely theoretical. It is the very real sum total of my daily duties, activities, cares, joys, and sorrows. As a student it must include my studies, my relations with fellow students and teachers, my reaction to authority, my sense of responsibility and initiative. All of these things must somehow or other be joined to the Mass, for they are my "living." There must be some real relationship between the sacrifice of the Mass and my practical life. I must "live the Mass" where I live my life: at home, in school, while recreating, at work.

Once we come to a conclusion as to what constitutes our "living" we must understand the Mass, or else we cannot live it. This does not mean only a "play by play"

recounting and explanation of the ceremonies of the Mass, although it may include it. Perhaps we have already had too many explanations. It means rather an understanding of the tremendous apostolic implications of the Mass.

THE MASS AND A SENSE OF MISSION

The joint pastoral letter of the American Bishops (1950), "The Child: a Citizen of Two Worlds" includes the admonition to foster in the child a "sense of mission" in this life. "Religion will challenge him to sanctify whatever walk of life he chooses and to seek and accept the will of God in whatever manner it may be manifested." More particularly, we can say that an understanding of the Mass will lead us to a "sense of mission" in this life. "*Ite, Missa Est*" must not mean for us: "go, the Mass is finished for the week; forget about it." It must mean rather: "go, fulfill your mission."

Formal study of the Mass will help towards an appreciation of the Mass. Even more, an intelligent and faithful use of the missal will enable us to grow in our understanding of the Mass as a call to action: having participated in the sacrifice, now we must live our sacrifice.

The Mass does not end with the "*Ite, Missa Est.*" If we have thought along those lines in the past it is because we are the unwilling victims of a secularism which has permeated even to our understanding of the central act of worship. In a sense, the Mass but begins when we leave the Church to return to our work or play or study. In what way we continue to live the Mass, to carry it into action, depends much upon an analysis of our circumstances, our occupations, our milieu. The essential is to remain united to Christ sacrificed to the Father for us, and returned by the Father to us in Holy Communion. The details and application must be determined by each individual. And unless this application is worked out, the phrase "live the Mass" is liable to remain a rather fuzzy, undefined admonition.

The NCEA in Atlantic City

(Continued from page 499)

chair. Sister Jeanne examined the problem of secularism in its relation to art in Christian education. She traced secular attitudes toward art to the religious upheaval of the sixteenth century. This century saw the secularization of cultural and artistic Europe. The first corruption was aesthetic, stemming from the men we would call artists. It vitiated art through the introduction of secular ideas and ideals. The second corruption was commercial. Appearing with the Industrial Revolution it tempted men to choose cheap quantity production rather than the human making of things. If we are to rid ourselves of the errors of aesthetic secular and commercialism, two things must be done. We must acquire right attitudes toward art as a basis for our teaching, and we must restore the teaching of art to its rightful place in Christian education.

Historical Résumés Given

We have attempted to give the gist of the president general's sermon and of the addresses that came to us in manuscript form. The entire program, as presented in the April CATHOLIC EDUCATOR, was carried out. In accord with the general theme, the Right Reverend Monsignor Julius W. Haun of the university and college department, the Reverend Leo C. Gainor, O.P., of the secondary school department, and the Reverend Henry J. Browne of the elementary school department, gave historical résumés of the contributions of their respective departments to the work and the history of the Association in the fifty years of its existence.

Mr. Benjamin Fine was responsible for the excellent

coverage of the convention by *The New York Times*. In the Sunday Times of April 12, 1953, he enumerated the seven major issues that received considerable attention. According to Monsignor Frederick G. Hochwalt, secretary general of the National Catholic Educational Association, these issues are paramount today, and will be significant for the rest of this decade. They do not differ greatly from the problems confronting American education generally. They center on these important items: teacher shortage; building shortage; school enrollment; curriculum development; financial support; teacher training; and relations with public schools. The warm relationship that has developed between public school leaders and Catholic educators was stressed by the opening keynote speaker, Doctor Arthur S. Adams, president of the American Council on Education.

The convention was a pleasant experience. The daily round of the convention program was arduous, but of tremendous interest. The exhibits were attractive and informative, and hundreds of teachers coursed through the aisles during all free hours. Every delegate carried home many wonderful stories to his or her confreres. There is inspiration even in the mere learning that teachers elsewhere have the same problems we have at home. Added to this is the fact that we frequently find that what we are doing at home is just what others are doing throughout the country. We have a sense of satisfaction in knowing that we as teachers are keeping pace. In accepting changing methods and techniques, we have not lost our hold upon permanent values. Truly, it was good for us to be there.

TEACHING MENTAL PRAYER

By SISTER MARY HELENE, C.P.P.S.

Academy of the Little Flower, San Luis Rey, California

PERHAPS because secularism today permeates so many of the sense perceptions that children gather, I feel that mental prayer must be one of the essentials on our religion program to teach children how to combat this evil which they do not realize. Although we are Religious, we may also, more than we realize, be impregnated with the venom of secularism. As a check on ourselves, let us ask this simple question about our current thinking, planning, and executing: "Does this thought, this plan, this act further God's honor and glory? Does it draw me closer to God?" Very often we do recognize pride in one of its insidious forms as one of our motives, indicating that our own lives are not yet totally God-directed and inspired. For this reason, I believe, that we often fail to use efficaciously the insignificant happenings in the lives of the children to teach them how to make mental prayer or, more simply, how to turn to God. Here are several examples:

SEVERAL EXAMPLES

1. Johnny is fighting with Billy. The teacher stops the quarrel, but resentful feelings are undoubtedly present in both boys. *Use this opportunity.* "God sees you. He loves you but He does not like your quarreling. Do you think Jesus would have acted in this manner? Well, then, let's say we're sorry, shake hands, and be friends."

2. Susan is flitting here and there trying to find her watch. *Use this opportunity* of directing the soul Godward. "Let us say a fervent prayer to St. Anthony to help us find the article." The prayer offered, we can then suggest: "Now think when you last had the watch." It will be found without a doubt and then a prayer of thanksgiving should ensue.

3. A high school student comes to class very much worried and very inattentive. Instead of reprimanding, at the first opportunity try to find the cause of lack of interest. Perhaps a break in family life is pending. *Use*

the opportunity. Encourage the student to visit Jesus in the Blessed Sacrament to speak to Him of this imminent tragedy. This is heart to Heart converse.

Many are the opportunities, if we are alert, that we might use to inculcate an awareness of God. According to St. John Baptist De La Salle this is the desired "spirit of Christianity" which we should seek to impart, and he implies that by developing this spirit we can drive out secularism. These occasions are not meant to take the place of the formal teaching of mental prayer, but are fortifications and substantiations of its application. What a difference will it make to the child, now and later, if we show him the simple manner but eternal value of spiritualizing all things.

WHAT TYPE OF MENTAL PRAYER

What shall be the type of mental prayer for our school children? In this consideration I mean to include all children from the kindergarten through high school.

First, let us deviate from the term "mental prayer," as we would prefer to it "talking with God." We can tell any of these children that talking with God is that reverent, intimate, loving conversation such as two very close friends frequently have. We can show them that conversation always includes listening as well as talking, that very good friends can often speak without words. We can explain that in talking with God we try to express our thoughts and desires by some reflection, i.e., by turning the matter over in our mind, and then by giving utterance to them in words, words of our own choosing, or even by that kind of silence with which the heart speaks volumes to God.

Since most of the children whom we teach have meager doctrinal, biblical, and moral background, we must enthusiastically develop this very important foundation for mental prayer. Without growth in the particular knowledge, growth in meditation will hardly thrive. As Father Boylan states: ". . . reading and reflection—two essential foods of the spiritual life—deepens the

knowledge of our Lord and his teaching, and make us grow in His love; the reality of the things of the spirit becomes intensified."

SERIES FOLLOWING LITURGICAL CYCLE

With the above considerations in mind, what program is advisable to follow? To my mind nothing could be more appropriate than a series of daily meditations following the liturgical cycle; for the life of a Christian is to be that of another Christ. Here are a few suggestions which I would like to present as a challenge for further development at the various grade levels.

1. The early part of the school year witnesses the close of the Church year, the appropriate time for meditating on sin, death, judgment, heaven, and hell, the Sacraments of Penance and Extreme Unction.

2. Advent opening the ecclesiastical year reminds us of Christ's birth. This seems to be an opportune time to meditate on our supernatural birth in Christ through baptism and the consequent divine indwelling.

3. After Christmas until Lent, the meditations may be centered on the hidden life and the first two years of Jesus' public life.

4. The Lenten season may have its meditations hinging on the last year of Jesus' public life with its culminating gifts—the unbloody Sacrifice, Holy Communion, and the sacred priesthood.

5. The wonderful stories of Jesus' glorious life may be the meat of the Paschaltide meditations.

6. The Pentecostal season seems a splendid period for meditations on the sanctifying work of the Holy Spirit and the Mystical Body of Christ. Emphasis on the special Sacrament of the Holy Spirit, Confirmation, is fitting here.

APPROACH TO USE

What approach can be used in teaching mental prayer? Let the teacher be, as it were, one of the students, and make the meditation right with the children. Probably beginning in grade five, the teacher may use the term "mental prayer" and explain very simply its meaning, purpose, and use. In the lower grades, the teacher may tell the children, "Let us think about Jesus and talk to Him."

Plan to be among the more than a thousand Catholic Educators at the 2nd National CAVE Convention, Hotel Sherman, Chicago, August 3-5, 1953. Panels, classroom demonstrations, and 166 booths of A-V displays will prove rewarding.

The preparation, to my mind, needs the greatest emphasis and I believe this could be done during the afternoon devotional religion period or in a final homeroom period in high school. Vividness, using pictures if available, enthusiasm, simplicity, accuracy, and above all, intense love for God on the part of the instructor should characterize the presentation or considerations. Following this, the personal chat with Jesus, our Blessed Mother, or one of the saints must be kept on the age level and experience of the children. Here is included the application and this is naturally ended with a specific personal resolution. A fitting ejaculation, proposed either by teacher or children, might close the exercise. The teacher would do well to remind the children frequently of this prayer which, in turn, will remind them of their resolution.

MATERIALS TO USE

What materials can be used in teaching mental prayer? One has already been suggested—pictures—which may well be found in bible history. The calendar of feasts, the Missal, and simple books and pamphlets on the life of our Lord and our Lady will supplement and support the above program. High school students might well be given a book and pamphlet list to enrich their spiritual mentality so that meditation may become a possibility. The *New Testament*, the *Following of Christ*, *The Devout Life*, *The Reed of God*, and *A Woman Wrapped in Silence*, are a few suggested titles. For the high school student, the time for mental prayer might be introduced by reading a paragraph from the *New Testament*. From this the teacher follows through with the consideration, intimate converse, application, and resolution.

Perhaps this experiment of one teacher will be helpful. At the beginning of the month of October every child was given a Rosary booklet which consisted of outline pictures of the mysteries of the Rosary with an empty sheet next to it. The meditation was made aloud, but during the free period of the day, the children wrote their own personal meditation on the blank sheet.

My last thought is a consideration which should head the list. For Christlike perfection in word and deed, for intimacy with God, for intensity of love in His service, our students look to us as models. Therefore, to be able to teach well the sublimest of acts, prayer, we must ourselves have "drunk deeply of the waters of life."

Teacher to Teacher—In Brief

“OPERATION YOUTH...” —AN ANSWER TO TEEN-AGE PROBLEMS

By Dr. Joseph Link, Jr., Xavier University,
Cincinnati, Ohio

THIS YEAR from June 14 to June 21, on the campus of Xavier University in Cincinnati, over 300 high school juniors and seniors from eight states will come to live, work, play, and think together about democracy and citizenship. Approved by the governors of Ohio, Indiana, West Virginia, and Michigan, by leading businessmen, labor leaders and newspaper publishers, *Operation Youth*—an experiment in democracy—begins its fourth year of a week-packed program on Americanism which won for it the National Freedom Foundations Award at Valley Forge, Pennsylvania in 1951.

Freely Discuss Problems

Boys from farms, villages, cities, and industrial areas arrive on the University campus on Saturday and are housed in the dormitories with boys of all races and creeds. Their living itself is an experiment in democracy where Protestant, Catholic, and Jewish lads, white and colored, may freely and informally discuss the problems of living in the present-day world. Up at 7:30 a.m., religious services of all kinds are provided, although optional; the lads are encouraged to give their tribute to God first in every day. Then comes flag raising—their tribute to their country—and finally breakfast, sick call, and the morning program.

Program Varied

The programs consist of movies, panels by experts, and lectures followed by small group discussions on such subjects as democracy, communism, prejudice, discrimination, freedoms, and the meaning of citizenship.

Every phase of the boy's life in America—at home and abroad—is covered. His military career and his job in the national defense picture; his vocation in life and what he can do best to earn a living; his social life and how to conduct himself in the company of his fellowmen; his religious and moral life, and what is right and what is wrong; finally, his recreation and leisure time—all are provided for.

Tours are Taken

Tours of industrial plants in Cincinnati, of TV and radio stations, of the civic and cultural centers, of the institutions that make America great are made. A day at the national league ball game as well as a day at a summer camp, where the boys may swim, ride, play baseball—all furnish lessons in sportsmanship and fellowship.

Democracy necessitates good government, and good government necessitates good public officials. To understand fully their responsibilities in a democratic society, the boys have a political convention, set up two platforms, nominate candidates, and carry on one of the liveliest and most enthusiastic campaigns. At the end of the week a mayor is elected who reigns at the final banquet and dance in the university armory. Last year a Protestant colored boy, sent on scholarship, was unanimously elected mayor of *Operation Youth*—the highest honor of the week on a Catholic university campus!

This year such national organizations as the Kiwanis, Rotary, Knights of Columbus, Optimists, and War Veterans Associations are planning to send deserving boys to a program of fun and fellowship, at a cost of only \$35 for the week. We hope that these seven days of their lives will long be remembered. “At any rate,” says President James Maguire, S.J., “we hope to send the boys back home better in minds, souls, and bodies than when they came to us. We hope we have started them thinking about their purpose and objective in life, about their education and about their own jobs as well as their duties and responsibilities to their God, their country, and their fellowmen. In this we feel we are contributing something worthwhile as a natural answer to the teen-age problems of today.”

SHOULD WE REVIVE THE “ELOCUTION CONTEST”?

By Brother Basil, F.S.C., Hanson Memorial
School, Franklin, Louisiana

MANY of us gladly remember the youthful oratorical joust that stirred the school and awoke the critical interest of the entire community to such a degree that the function of judge of such contests was dreaded even by experts, because of the merciless criticisms of the supporters of the losing contestants.

Public Interest

These contests in public speaking attracted public interest because they were the manifestation of growing youthful personalities.

Today, while we are penetrating ever deeper into the composition of the physical universe, we are receding ever more from interest in the knowledge of the deep recesses of the human personality. Though psychoanalysts claim to reach down to the inner stirrings of the subconscious, they have not yet found the genuine springs from which issue forth the human person. It would seem that the genuine man is stifled and mechanized by the witchery of modern inventions: the radio, television, the film theater, the comic strip, athleticism. We cannot but approve the definition of the radio as "canned thought for withering minds."

If we glance over the outstanding orators of the past, whose eloquent personality could move empires and kingdoms, and compare Demosthenes, St. Ambrose, St. Basil, Cicero, Bossuet, Burke, Lincoln with the puny, mechanized, repetitious, impersonal political or judicial speaker of today, we cannot but lament the loss and neglect of true eloquence, that powerful instrument for the growth of impressive personalities.

Why Neglectful of Genuine Eloquence?

We have already alluded to the modern mechanization of expression as one of the causes of the deterioration of genuine eloquence, which is the expression of a well balanced and forcible personality. Many other causes have contributed to the demise of this noble art. Teachers of eloquence must assume a large share in this responsibility. Many have failed to develop the personal and forcible traits through which the latent and rich energies of the young are brought to function: they failed to inspire, to create, to lead to completion the inborn powers of their students; and they stifle the urge for self-expression inborn in youth.

This lack of creative teaching is recognized even at the college level, since conscientious instructors endeavor to strike off few sparks of vital fervor through the introduction of courses in "expressive readings." Hence, if we intend to revive the powerful eloquence of the masters, let us bring to completion and energize the whole human person.

Choice of Fitting Pieces

The expression of the genuine orator will spring from the deeper founts of his personality under the pressure and inspiration of stirring circumstances, but since we have in mind the formation of the youthful speaker, we must provide for him means of expression which are not his own, but which he may readily adopt.

Like a suit of clothes, a piece of elocution must be

made to fit the speaker. The instructor must here play the part of "Sartor Resartus." He must change and adopt the selection, so that it will fit the personality, the emotions, the will, the imagination of the students. This self-evident principle requires that choice be made of selections within the intellectual level of the student, based on his interest and experience, and corresponding to his ideals.

In a Catholic school most subjects will be an inspired echo of family and school life; they will refer to the social, cultural, and historical life of the community. The value and influence of a particular culture should never be overlooked. The teacher must ever remember that culture is a state of individual or collective mind, that is a living knowledge, comprehension, and possession of things and moral attitudes, which have produced a keen perception of beauty, a right appreciation of human creations and spiritual accomplishments. Christian culture is then the consciousness of the Christian value of the synthesis of human existence. Even a material reality acquires a true, cultural value in so far as the human mind considers its spiritual potentialities and implications.

Discard Routine Selections

The creative teacher of eloquence will then discard mercilessly the "routine" selections with which we have been plagued for the past two generations, and which were to most students meaningless expressions. If he does not feel competent to compose original productions, he is certainly capable of adapting to the level and personality of the tyro orator the multitude of selections in print. He will most certainly find pieces which after due adaption cannot fail to stir the deepest emotions of the student.

Revaluation of Soul's Activities

The born teacher of eloquence should ever bear in mind that this activity like athletics, music, dancing, and acting aims at the expression of the inner motions of the soul; that it is not a monotonous recitation, but a revelation of the soul's activities. Thus, while he abides by the rhetorical rules of eloquence as traced by the masters of the art of self-expression, he will guide himself by the needs, the actions, the reactions, and the capabilities of his actual pupil. If the chosen selection fits the intellectual and emotional "size" of the young elocutionist, if it appeals to his genuine interest and understanding, then its memorization will be prompt and easy, and its rendition effective and pleasant.

Under such conditions, let the teaching of public expression be part of the English curriculum. If we can infuse into it new life, let us revive the tradition of the elocution contests.

Pick and Choose at the CAVE Convention's 166 Booths Exhibiting Everything Audio-Visual. There Will be so Many Interesting Aids to See . . . Plan Your Monday and Tuesday afternoons and Wednesday morning, August 3-5, to Allow for your Visits.

DOING WHAT GOD EXPECTS OF US

By Sr. M. Wilfrid, O.S.F., 30 South Third St.,
Sterling, Colorado

The Marvels of Creation

Earth's crammed with heaven
And every common bush afire with God,
But only he who sees takes off his shoes,
The rest sit round it and pluck blackberries.

—BROWNING

THE POET see proofs of God's creation everywhere and in all places. He is always at one's elbow and can be in one's heart and on his tongue. He shows himself in every creature, bird, bee, flower, and rainbow. Yes, the manifestations of His thumb-prints cannot be denied in nature's symposium of beauty. How could an expert gardener or botanist look into the very heart of a rose and be at the same time an atheist? These should lead one to confirm the remarkable statement of Saint Francis of Assisi: "Our spiritual geography is not right unless we can say how well the things of earth serve in restoring our lives towards Christ."

Obey God's Will

Even a smoky mountain, a chimney, a frozen pool and stagnant waters perform a duty in obedience to God's will. The shower of rain rapping a regular staccato on the window pane, or the downfall of snow offers a challenge to man. What glory! If only man would offer as many acts of praise and devotion as there are myriads of fluffy snowflakes and tiny raindrops tumbling down from the unending reservoir of the Creator's abundance.

Creatures Governed by a Rule of Action

In obedience to the plan of God, the sun fills the whole earth with light, growth, and heat. Right here one can learn to let one's light of good example shine as a guiding ray to others, prompting them to keep their hearts warm and growing in the love of God's service.

Flowers do not walk, animals do not speak, birds do not pilot planes, man cannot fly, roads do not murmur, a cabbage head is not able to figure out problems—God does not wish it.

Legend of Walnut Tree

A beautiful legend is told of a walnut tree living in the center of an attractive tulip garden. Often it gazed down covetously wishing to bear tulips instead of just leaves and walnuts. Resigned to God's will it said, "Although I bear no tulips I shall be cheerful, and leaves, roots, and heart I'll yield as the Master wishes."

It grew fine in fiber and perfect in form, so that one

day a wood carver, who knew its value, cut it down and built an altar of it. On Easter day it was surrounded with living tulips whose hearts were aflame with the love of God dwelling in its tabernacle. With infinite satisfaction the mighty tree felt repaid for having yielded to the Father's plan and being just what God expected it to be.

Man's Train of Life

A train must follow and use certain routes, curves, signals, brakes and tracks. It must be governed by signposts, dispatchers, flags, whistles, bells and definite signals of danger. The train like every creature is made for a specific purpose. Like the inanimate train, man's train of life should be run cautiously by an engineer called the Holy Spirit, guided by the headlight of grace—his destination directed towards a heavenly goal.

A ship too must follow a definite route and be governed by an efficient captain, meaningful light house signals, an accurate compass, and a well trained crew. As man passes over the sea of time, he must heed the commandments, the precepts of the Church, the compass of truth and the winds of grace, if he does not wish his vessel to be turbently cast upon the rocks and perish.

Selfishness Alone Robs One of Truth

To ignore the reliable and ever-ready helps of the Church would justly cause one to fall under the criticism of the Rev. Anthony Linneweber, O.F.M.:

A selfish man sees in the gift neither the giver of the gift nor the beauties of the Creator. He sees only himself and in the created things, their practical value.¹

A watch has a case to protect the intricate works—so man has a body to inclose and help to save his soul. A watch has a regulator to correct its movements, just as a man has free will and conscience to check or promote his ambitions. A watch needs cleaning from time to time to preserve it, so man also needs the sacrament of penance to cleanse his soul and keep him in good spiritual shape and running order.

By the face of the watch one can tell whether or not it is fast or slow, just as almost every human being whether he wishes it or not discloses much by his countenance, his gaze, the tick in his voice and good works.

Man Left Free

Finally, a watch accomplishes what it was made for. Does Man? Although he was created to know, love and glorify God, he has been endowed with a free will. In this way God leaves a man freer than any other creature to be whatever he likes, for God will not overbear his opposition.

"God has a plan by which I am to be fitted to play an important part," says Father D. Considine, S.J., "if I

¹Rev. Anthony Linneweber, O.F.M., *The Man Who Saw God*.

refuse to fall in with this design, and am bent instead on a little scheme of my own, no real good can result. God never constrains, He allures."

YOUR FRIEND THE LIFE-GUARD

By Bob O'Brien, Arcade Room 202, St. Mary's Hall, University of Dayton, Dayton 9, Ohio

"OH, Sally, isn't that life-guard handsome?" You may overhear some girl say that this summer and then think "heck! That guy sits in the sun all day, just takes things easy and all the girls call him a he-man." If you are one inclined to say that, remember one thing. Working as a life-guard is wonderful for a person's health and is a very pleasant job, but that is only secondary. His primary duty involves responsibility for the life of every individual where his job is. When you hear a life-guard blow his whistle it will never look as if he is taking things easy.

Safety of Bathers at All Times

Although the most important function of a life guard is life-saving, his most frequent duty involves safety of bathers out of the water. Running around a swimming pool is dangerous. Water is not only wet but also easy to slip on. It is up to the life-guard to prevent accidents caused by this. A knowledge of first aid is a necessity to the life-guard. Major uses of it by him are uncommon but people, especially little children, constantly receive cuts and bruises needing cleaning or a small bandage.

Glancing around a pool or at a life guard station on the ocean or lake, you will see life preservers, life buoys, boats, and other life-saving aids. These make fine decorations to some people but to the life-guard they are necessary to apply the most important rule of life-saving: "Never go into the water after a victim if there is any possible way to assist him by staying on firm ground." This may be done by use of a life preserver, a pole, or other means. It may look spectacular to dive into the water and rescue a person but when that person's life is in danger the safest means of rescue must be used.

Learning to Swim is Ounce of Prevention

Someone once said "An ounce of prevention is worth a pound of cure." Teaching swimming is a good example of this. Most children enjoy playing in the water and they are usually eager to try to swim. This makes teaching them easy. Mornings are convenient for a life-guard to spend some time working with the children. Most parents desire to have their children take swimming lessons.

More often than not, rescue must be accomplished by going into the water. Seldom does a person cry out for help. Therefore it is up to the life guard to spot trouble. If this involves adults, you do not wait; but with children it is different. When a child really needs help, you help him. As long as a young swimmer is struggling but not in danger, you watch him until he reaches safety. If you never give a child a chance to overcome such

obstacles when he is not in danger, then sometime the same child may have the same trouble when nobody is watching and he may not be able to save himself.

Faces and Other Factors Warn Life-Guard

Faces are like traffic lights to a life-guard. From the expression on a person's face you can tell whether to stop or go. Usually when a person is in trouble there is more evidence than the face; but a swimmer may seem unhampered while the look on his face stirs you into action. When a person needs help, you do not wait. It is far better to make a fool of yourself by trying to rescue someone who needs no help than it is to watch someone drown.

"Decision" is a word which should not be in a life-guard's vocabulary. You must know when to and when not to rescue a person. A middle road will not help the people you are responsible for. Within a short time, working as a life-guard, you can develop this sense.

Keeping Your Head

Methods of approaching and bringing in a victim are necessary but the important thing to remember is to keep your head. Most people you will have to go after need help because panic has seized them. If you are not careful you may become the victim. Unfortunately there are too many cases where this has happened.

Artificial respiration is often necessary. When it is, you call a doctor unless others have already done so. It is agony to a rescued victim to be conscious while having water in his lungs. Methods of artificial respiration (resuscitation) include pressure by hand, mechanical devices, and a combination of both requiring from one to two people.

When you see a life-guard who looks as if he's taking things easy, do not be deceived. His eyes and his ears are always busy. He is your vigilant friend. Obey his every word.

Better Teachers

(Continued from page 509)

lilies to bloom in ponds putrid with stagnation. In nature one finds beauty where one least expects it. So it is with sanctity.

If we are not saints, the fault is not in our stars (in our environment), but in ourselves. The place has little or nothing to do with it. To prove that, the Church has canonized saints from every walk of life: Bernadette from the slums, Marie Goretti from the peasantry, Jane de Chantal from the nobility; pauper, peasant, princess—all can be saints! Environment is irrelevant; saints become saints because by the grace of God, they wanted to. If cloistered nuns can find God over a piece of embroidery, or cloistered monks over a strip of newly-plowed back earth, how much more ought we to find God in the classroom? All things less than man are the "*vestigia Dei*," man is the "*imago Dei*." If God is to be found anywhere, then, certainly it is in a classroom of the "images" of God.

THE CATHOLIC EDUCATOR

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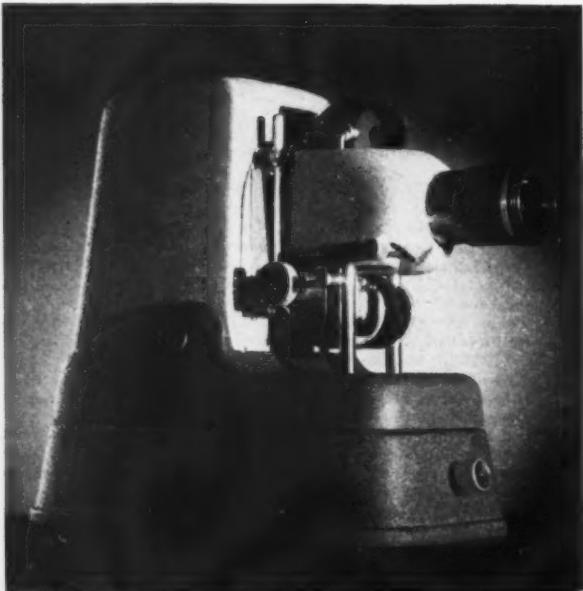
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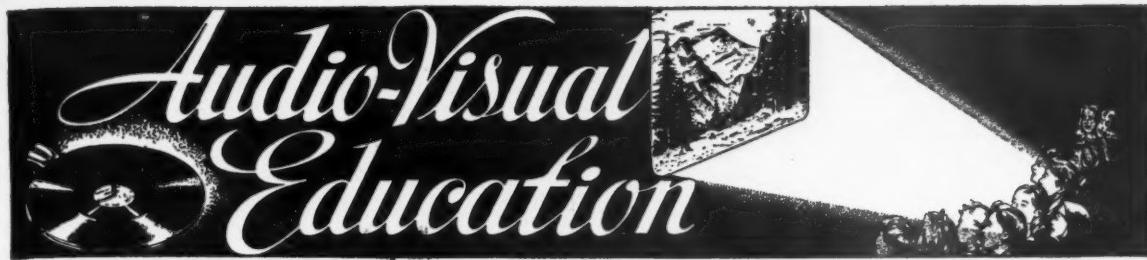
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Evaluation of Educational Religious Films

By SISTER MARY CHARLOTTE KAVANAUGH, O.S.B.

Academy of the Immaculate Conception, Ferdinand, Indiana

Detailed Evaluations of Films

(27B) GATEWAY TO THE FAITH

This teaching device is one of the films produced by the Reverend Edward and Paul Hayes. The need for a carefully planned instructional motion picture on the Sacrament of Baptism was apparent for some time. The fulfillment of this need has been recognized in *Gateway to the Faith* for it is definitely designed for the teaching of this sacrament.

The beautiful baptismal ritual is well depicted with great clarity and reverence. Its simplicity and its thorough presentation of subject matter add greatly in teaching the students the basic essentials of the Sacrament of Baptism. Great accuracy is evident throughout this motion picture. As each step of the ceremony is portrayed on the screen, the narrator clearly explains its meaning and its significance. In its topical treatment, this film follows the lesson plan pattern. After the teacher has presented the basic truths to be learned, she shows the film to the pupils. Thus, the film serves as the basis for the lessons of review and the discussion of subject matter.

Pupils witness the fact that the responses during the ceremony are made by the convert who is being baptized, instead of the godparent as in infant baptism. In this way, students realize more fully and in a most vivid manner the great privilege as well as the grave responsibility that is theirs in being members of Christ's Mystical Body. It not only instills in them a deep appreciation of their own baptism, but it also awakens in them a desire to help others to become members of the true Faith.

This film is most useful in the elementary school for pupils of the seventh and eighth grades. Average rating assigned—4.

(28B) THE WAY OF THE CROSS

Although very simple this Guardian film is an effective means of teaching the Catholic devotion of the Way

of the Cross or the Stations. The film presents just about the same concepts as a visit to a typical Catholic Church, hence the film should be very useful for the teaching of this devotion and the proper way to conduct it, when an actual visit to a church is impossible or impractical as part of the religion class.

The film, whose presentation does not equal a well prepared tour of the Stations in a Catholic Church, does have an advantage over the lesson presented to a group in the Church; for it shows the stations in closer detail and focuses the attention for a definite time on each of the various phases of the meditation chosen for that station.

The meditations for each station which are very clear, practical, and devotional are well suited to the understanding of the upper grade children. The animation which makes the presentation more moving and life-like, also adds to the attractiveness of the film for children of that age.

This film would not be nearly so suitable for the lower grades as the colored filmstrips on the same subject. Average rating assigned—4.

Detailed Evaluations of Filmstrips

(1C) BUDEK'S BIBLE SERIES*

From Creation to Moses	Machabeus
From Moses to Samson's Death	From John the Baptist to Woman Taken in Adultery
From Rescue of Tribe of Benjamin to Josias	From Raising of Lazarus to the Apocalypse
From Destruction of Jerusalem to Judas	

This series of filmstrips contains a wide collection of Bible pictures, some of which may be found in the

*The numerals preceding the titles of the individual filmstrips are the same as those used to identify the film titles on the chart, "Evaluation and Rating of Films," which is found on pages 350 ff. in the March, 1953 issue of THE CATHOLIC EDUCATOR.



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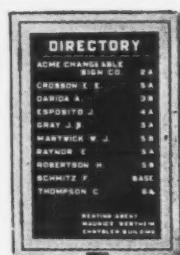
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children's small Bible histories. Accompanying this series is a manual which gives the number and caption of each frame.

These visual aids may be used for review only. Using these filmstrips other than for review would involve a great amount of preparation on the part of the teacher. In many instances there is a great lapse of time and events between each frame making it difficult for the child to bridge the gap. The pictorial composition of these slide films does not appeal to the elementary pupil. The pictures, many of which are unattractive, contain too many distracting elements to challenge the pupil's interest and attention. Average rating assigned—2.

(1C) BUDEK'S CATECHISM SERIES

Walk Through Vatican City	Maria, A Hymn to the Mother of God
Habemus Papam	Preparation for the First Confession
God's Magnitude in Nature	Mass Serving Wrong and Right
Consecration of a Church	

This series of filmstrips can be used very well in religious teaching in the elementary school. Especially desirable are the visual aids "Preparation for the First Confession" and "Mass Serving Wrong and Right." The filmstrip, "Preparation for the First Confession," is prepared primarily for children of the second grade. The manual, in mimeographed form, gives evidence of thorough and careful planning. The positive approach is stressed throughout the twenty-six class units. In each lesson, Christ predominates so that He may be easier be recognized by the child in His representative, the priest. The explanation given in the commentary is short, simple and impressive. The scenes depicting Christ's love and mercy toward sinners are a great attraction to the little child.

"Mass Serving Wrong and Right" gives very practical instructions for serving a low Mass. It comprises actual photographs of boys serving carelessly as contrasted to those serving reverently. This filmstrip proves most effective if given a second showing. The manual in mimeographed form is very good and quite complete.

The filmstrips on the "Consecration of a Church," "Habemus Papam," and "Walk Through Vatican City" are very satisfactory for seventh and eighth grade students. These aids give them correct concepts as well as a deeper appreciation of the Eternal City, the election of the Holy Father, and the consecration of a church. Each aid has a manual which is very complete. It is most instructive and gives a thorough explanation of the rubrics, the prayers, and the pictures. Average rating assigned—3.

(2C) CATECHETICAL GUILD SET

Bible History—Old Testament	The Creed in the Liturgical Year
The Life of Our Lord	Prayer
The Mass Understood	The Hail Mary
The Holy Spirit	The Life of Christ

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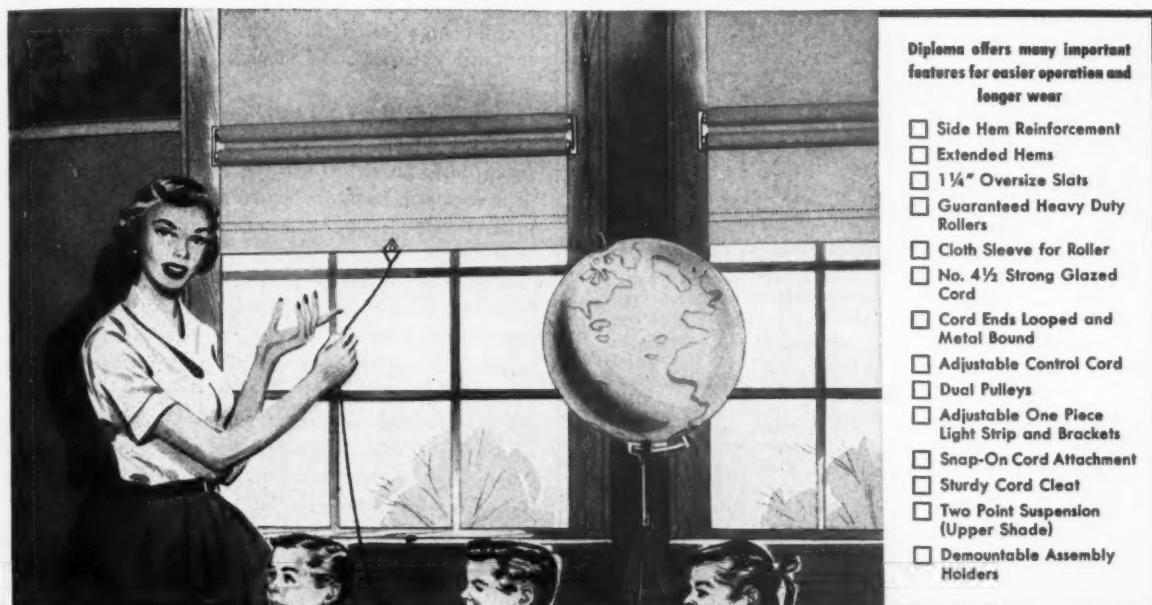
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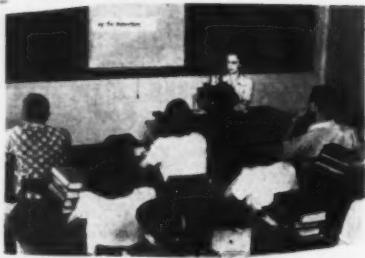
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The first seven groups of filmstrips listed above were produced by French artists and designed as real teaching aids. The Catechetical Guild Educational Society made an English translation for these visual aids. Each is doctrinally correct and sufficiently complete so as not to be misleading.

The "Bible History" series may well be used for the pupils of grades four through eight. Each of the eighteen filmstrips contains a lesson unit and gives a vivid portrayal of this period of history. The manual is very helpful and enhances the meaning of the text and the pictures.

"The Life of Our Lord" series of twenty-five filmstrips is a detailed presentation of Christ from the prologue to the descent of the Holy Ghost, each a complete lesson in itself. It helps much in fostering a better pupil understanding and appreciation of Christ's life here on earth.

The two filmstrips of "The Mass Understood" are based on the encyclical of Pope Pius XII, the *Mediator Dei*. Part I presents in general the character and the meaning of sacrifice, the sacrifice on Calvary, and the sacrifice on the altar. Part II explains the sacrifice of the Mass as the chief act of worship and the manner in which Christ, our High-priest, and the laity offer the Mass to God. The symbolism as found in these pictures is unique, beautiful and most impressive. The introductory picture to part II affords an ideal setting in which Mary's part in the Redemption is stressed most vividly. Not only will the student gain a greater knowledge and love of the Mass but he will also learn how to make the fruits of the Sacrifice practical in his daily life. This filmstrip forcefully impresses upon the mind of the child the doctrinal truth that the same Victim is offered on Calvary and in the Mass, one and the same.

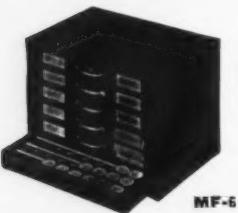
"The Holy Spirit" filmstrip gives an exposition of the nature of the Holy Ghost, and of His role in the spiritual life of the Church and of its individual members. It portrays very expressly the operations of the Holy Spirit in the daily life of the pupil and His divers ways of forming Christ in the soul.

"The Creed in the Liturgical Year" is an explanation of the creed as an act of faith to the Blessed Trinity. Each article is related to the corresponding Sunday. In the filmstrip on "Prayer," children learn the nature and the importance of prayer, the kinds of prayer and how to pray. In that of the "Hail Mary," each phrase of this prayer is represented by a picture and an explanation to show its relationship to the Rosary.

The outstanding feature in the content of this set of filmstrips is the emphasis placed on important points. The practical applications given are most inspirational in the teaching-learning situation. An outstanding technical feature in this series is the arrangement which provides a frame of easily-read explanation to precede each picture. The pictures are clear, pleasant and well labelled. The commentary is very thorough. The thoughts it contains convey a wealth of meaning, especially to students of the intermediate and upper grades.

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One criticism is the incorrect syllabication of words.

The last of this set, "The Life of Christ" series, consists of six color filmstrips taken from the Addison Burbank art used in *Timeless Topix*. These aids may be used for the sake of enrichment. The commentary corresponds to the pictures but it is not accurate in all details. The content is not in best order for learning. There are too many distracting elements in the frame. The color is poor and the features are unattractive. Pupils ranging from grades five to eight show more interest in these aids while pupils of the lower grades grow weary and inattentive.

Average ratings assigned; Bible Series—3; all the other sets, excluding the last—4; "The Life of Christ"—1.

(3C) THE CATHEDRAL SET

Child of Bethlehem	(St. Luke 15)
(St. Luke)	Story of Zacchaeus
Three Wise Men	(St. Luke 14)
(St. Matthew)	Good Samaritan
Boyhood of Jesus	(St. Luke 10)
(St. Matthew)	Road to Emmaus
A Certain Nobleman	(St. Luke 14)
(St. John 4)	Man of Faith
Prodigal Son	(St. Mark 2)
A Woman to Remember	Paul's Second Missionary Journey
(St. Luke 7)	Paul's Third Missionary Journey
John the Baptist	Paul's Journey to Rome
(St. Luke)	Amos
Blind Beggar of Jerusalem	Queen Esther
(St. John 9)	Simon Peter
Calling of St. Matthew	Stephen—Martyr
(St. Mark 2)	<i>Life of St. Joseph</i>
Rich Young Ruler	Joseph Sold Into Egypt
(St. Mark 10)	From Palace to Prison
Jairus' Daughter	Joseph's Dreams Come True
(St. Luke 8)	Joseph Makes Himself Known
The Unfaithful Servant	The Family United
(St. Mark 18)	

These religious filmstrips are adapted from the Cathedral 16 mm sound films. Under the direction of a group of Jesuits, a number of these sound films were made into the Loyola films. The reader will find the evaluation of the Loyola Films above¹; much of which could be said about these slidefilms bearing similar titles.

These teaching aids contain reliable material. Each may be used to introduce a lesson or to give a general summary of the lesson taught. It will be most valuable in the teaching of bible stories as well as giving detailed descriptions of the Gospel narratives. It would aid also in stimulating missionary zeal.

¹Cf. THE CATHOLIC EDUCATOR, March and April, 1953, pp. 355ff; 416-427.

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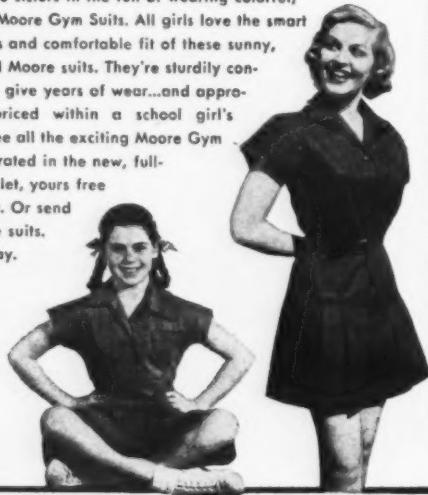
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The "St. Paul Series" would be most helpful in giving the student a very vivid description of the work and the journeys of the Saint. Not only is the presentation accurate, but interesting as well. Previous knowledge on this subject will intensify learning. The clear outline of St. Paul's journeys will make the history of the early Church more complete and interesting.

The commentary is found within the filmstrip and is written very distinctly. Although taken from the King James version of the Bible, there are not many direct quotes; these do not differ sufficiently to make the filmstrip incorrect or un-Catholic. It would be advisable for the teacher to preview these aids carefully and to present the correct quotes as found in the Douay Version.

Children of the upper grades will profit most by these visual aids. Average rating assigned—4.

(4C)

CATHOLIC RELIGION ILLUSTRATED SET

Catechism Series

Hofmann's Life of Christ

Benediction

The "Catechism Series" consists of ten filmstrips and is adapted to the religion text, *The Catholic Religion*, by Monsignor J. H. Burbank. Each filmstrip is definitely designed to develop the objectives of Catholic religious instruction. The text serves as an excellent manual; without it the teacher would find it very difficult to explain the pictorial composition of the filmstrips. The pictures are very attractive. These visual aids illustrate the principal truths found in the Apostle's Creed. The child or the convert will gain a better understanding of these truths through the use of these aids, that is, if the above mentioned text is being used.

The filmstrip, "Benediction," presents a fine illustration of the ceremonies of this liturgical function. The pictures are clear and very attractive. The syllabus, in typewritten form, gives a thorough explanation of each frame. This aid will prove most helpful in teaching pupils the meaning and the beauty of Benediction as well as to lead them to assist at this sacred function with a greater love and devotion.

"Hofmann's Life of Christ" is an excellent color slide-film depicting events in the life of Christ from the time of the Annunciation to the Ascension. This may be obtained in the form of slides also. The pupils from grades one to eight find this filmstrip most interesting and impressive. They greatly admire the beauty found in these pictures of art. Each frame is numbered and the title is given in the accompanying syllabus. Average ratings assigned: "Catechism Series"—4; "Benediction"—5; "Hofmann's Life of Christ"—4.

(5C) CATHOLIC UNIVERSITY SET

The Visual Catechism Series

The visual catechism series is the first to be based upon the entire revised edition of the Baltimore Catechism. It is composed of five groups of filmstrips organized under the following titles: "The Commandments,"

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"The Sacraments," "The Apostles Creed," "The Sacrifice of the Mass," and "Prayer." These visual aids provide help in teaching subject matter which is difficult to teach. Each lesson is complete in itself and is made according to a general plan; namely, (a) the purpose of the lesson (stated in definite terms), (b) the word list with the difficult words and their definitions, (c) the presentation of subject matter, (d) the completion test and answers, and (e) the notes to the instructor for the utilization of the material.

The construction of supplementary material is unique. A supplement, which includes the test questions and the notes to the instructor, is attached to each filmstrip. This may be cut so as to form two separate strips. The supplement affords an excellent summary of the truths taught and it serves as a means of checking pupil comprehension on the doctrine taught.

The pictures are taken from religious art masterpieces, posed photographs, and penned illustrations. In general, the introductions are very good. The filmstrip on the "Holy Eucharist" is exceptional. The Holy Eucharist is taught as a Sacrament and as a Sacrifice. The institution, end, and the fruits of the Holy Eucharist are presented quite clearly.

The illustrations are outstanding. The pictures on the "Fourth Commandment" are most attractive while those on the "Second Commandment" are dark. In a few instances there is pictorial duplication in the same filmstrip as found in that of "Baptism."

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KEYS TO THE THIRD FLOOR How to Live Religious Life

By Reverend Philip E. Dion, C.M.

This book is a simple, down-to-earth, explanation of the goal we are trying to reach in the religious life. It aims to point out with clarity that all the things we call acts of piety and religion, such as spiritual reading, the Little Office, the Rosary, and other devotional exercises, do not exist for their own sakes. However perfectly they may be performed, they do not constitute the perfection of the religious life as many mistakenly believe. They are intended only to be the means to enable us to achieve the real and proper end of the religious life, to love God. These chapters might even be called a handbook of Christian living.

A practical treatment of the end and aims of the religious life.

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The commentary, which is on the filmstrip itself, is clear, and in keeping with the terminology of the average middle grade student. After a weighty discussion by the evaluators as to the technical features of this film, the consensus was that some of the sub-topics in the summary are written in print too small for a large group of students. In parts where the commentary follows the picture in a separate frame, the pupils find difficulty in grasping the full import of the picture. A greater number and a greater variety of pictures with less textual content would make this series all the more attractive and worthwhile.

These audio-visual aids are most practical for pupils of the upper grades. Average rating assigned—4.

(5C) CATHOLIC UNIVERSITY SET *The Liturgical Series*

These pictorials are the first in a series of filmstrips designed to include works on the liturgy, the history and the art of the Church. Each unit of this series has real teaching value and is designed to develop the objectives of Catholic religious instruction. This series of filmstrips was prepared under the auspices of the Catholic University of America, under the careful direction of Catholic educators and theologians.

The titles of the filmstrips are self-explanatory. "The Ceremonies of The Roman Rite" includes the significant

action of the celebrant in saying a Low Mass. It presents the actions and the ceremonies of the Mass very well; however the setting is rather unlike the typical parish church to which children are accustomed. This aid would be useful in instructing Mass-servers. (It has a 33 1/3 rpm recording.)

"The Altar and the Ceremonial Requisites," gives a detailed picture of the altar and the sanctuary.

"The Vestments of the Roman Rite" presents and explains all the vestments worn by the celebrant in public acts of worship. It includes the Gothic and the Roman styles.

These aids may well be used to present concepts, to define terms, or to summarize. The presentation of content facilitates teaching. The explanations are clear, accurate, complete. The definition of terms is excellent. A slight oversight is made in giving to the Dominican friars the title of monks. The photography is uneven in parts but is good as a whole. A manual accompanies each filmstrip. Each is available in Kodachrome slide sets. These aids will be most helpful to upper grade children. Average rating assigned—4.

The major purpose of the filmstrip, "The Mass Visualized," is to present concepts and to give details of the Mass. This aid is most useful in the teaching of the liturgy for it presents clearly and beautifully the parts, prayers and the ceremonies of the Mass. It could well be used to introduce a topic as well as to review subject

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When an author combines an outstanding speaking voice with the skill for weaving words so that his readers practically hear as they read . . . His publisher is tempted to tape him . . .

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#5005BL 7 1/2" double track (5" reel) List \$7.75 School price \$6.20
#5005DL 3 3/4" double track (5" reel) List \$5.85 School price \$4.68

JOSEPH F. WAGNER, Inc., Publishers 53 PARK PLACE, NEW YORK 7, N.Y.

matter. The content is presented in proper sequence for teaching. It will help Mass servers to a better understanding of the Holy Sacrifice. The pictures are in color which adds to the attractiveness; however, some frames are very dark. The manual, which is a part of the slide-film, is very accurate and complete. The frame showing the vestments will need explanation by the instructor. The articles necessary for the Holy Sacrifice are displayed on a table and identified with small numbers. The following frame gives these numbers with the respective names of the vestments. This presentation will be confusing to some children.

This filmstrip will be understood best by children from grades four to eight. Average rating assigned—4.

(6C) THE CATHOLIC VISUAL EDUCATION SET

Each of the color filmstrips in this set is definitely a valuable tool for the teaching of religion. It is not limited to any one particular course of study in religion.

Audio-Visual Aids

The audio-visual aids set consists of a series of color filmstrips synchronized to a set of 12" recordings. The filmstrips may be purchased separately but the records add very much to their effectiveness. The musical background for the narration greatly enriches it and makes it fascinating to the child.

(To be continued)

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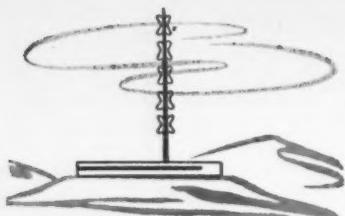
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Audio Visual News

St. Louis Univ. Workshops Speech and Audio-Visual Aids

Among the three workshops and two institutes to be held this summer at St. Louis University is a *Workshop in Speech and Audio-Visual Aids*.

This workshop will be a practical course specializing in audio-visual aids as supplements to the teaching of speech. The course will include the use of recordings and silent and sound films in their relationship to speech improvement, creative dramatics, choral speaking, and appreciation of literature. The utilization of the radio as a teaching aid will include technique in classroom teaching as applied to speech, literature, history, and other classroom subjects.

The dates are June 23 to July 31. The course carries three hours of academic credit.

DePaul Workshop Scheduled To Attend CAVE Meetings

DePaul University, Chicago, has scheduled five workshops during its summer session. One of them is an Audio-Visual Workshop, to be held from July 27 through

August 6, under the direction of Mr. John M. Beck.

The final week of the workshop will be held concurrently with the second national convention in Chicago of the Catholic Audio-Visual Educators, and students will participate in the CAVE sessions.

Washington, the Capital City

Washington, the Capital City is a motion picture panorama in color of the national capital, available to schools on a free loan basis from Association Films.

Famous buildings, historic shrines, and inspiring monuments are shown, as also an air-view of the city. The commentary besides bringing out historical facts of interest explains the capital as "a part of the great American dream."

Credit is given to Major L'Enfant who provided the master plan for the city which is apparent from the hub-and-spokes arrangement of streets and thoroughfares.

Roaming through the beautiful environs of the city, the camera shows also Georgetown University, the oldest Catholic college in the country, founded in 1634.

The Jefferson Memorial is drawn on for

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a close, through a reading of its inscription: "We hold these truths to be self-evident, that all men are created equal . . ."

The film runs for 25 minutes, is presented by Capital Airlines, and is available to states east of the Mississippi from Association Films: Ridgefield, N. J. (Broad at Elm), and Chicago (79 E. Adams St.). (\$30)

Ten Disney Cartoons From Association Films

Ten of the most popular of Walt Disney one-reel Technicolor cartoons will be available for rental as of September 1, 1953, through Association Films' libraries.

Safety officials have accorded wide recognition to *Motor Mania* for its contribution to driver safety. This cartoon also was given a special award from the National Safety Council. Its star, "Goofy," is a Jekyll-and-Hyde character, meek and mild as a pedestrian but a fire-breathing tyrant behind the wheel of his car.

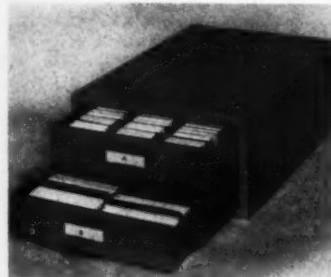
Address Association Films at Ridgefield, N. J. (Broad at Elm); Chicago (79 E. Adams St.); Dallas (1915 Live Oak St.); and San Francisco (351 Turk St.). (\$31)

Slides Filing Cabinet

For filing a quantity of 2" x 2" slides and stereo slides is this 2-drawer all-steel filing system, announced by the Jack C. Coffey Co., Wilmette, Ill.

As shown, one drawer may be used for 2x2 slides and the other for stereos. Or, both drawers may be used to file either the stereos or the 2x2 slides.

Capacity is stated to be: 675 2x2 ready-mounts or 300 glass slides; 450 paper-



mounted stereos or 255 metal, plastic, or glass mounted stereos.

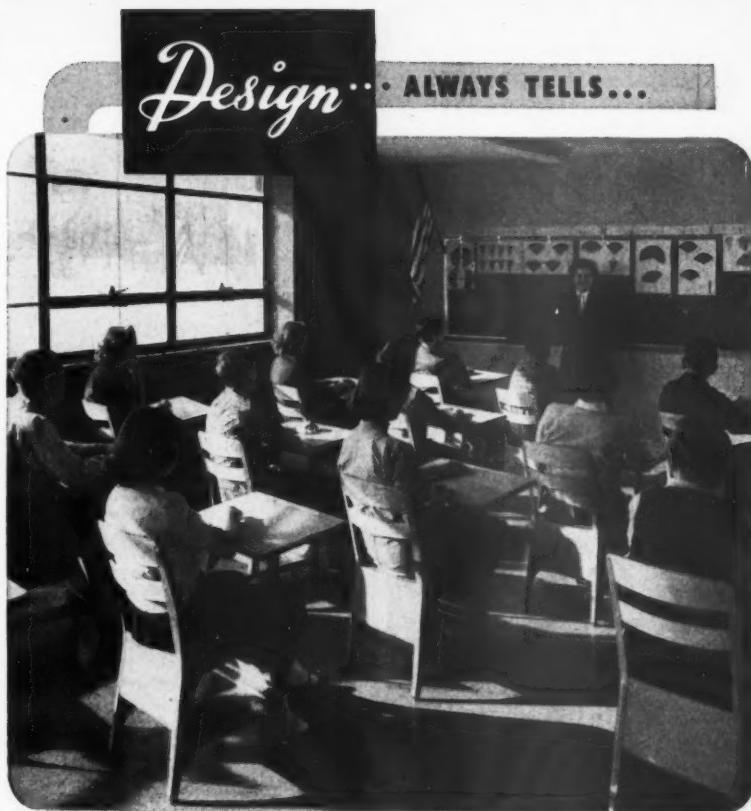
More of the cases may be used by lock-stacking them. There are available four and six drawer models.

The cabinet illustrated measures 10 1/4" wide by 16 1/2" deep by 5 3/4" high. It is finished in hammerloid; construction is heavy-gauge steel, weight is 13 lbs. (\$32)

The JAN 16mm Projector

The JAN, a 16mm sound projector, was built by the DeVry Corporation, Chicago, for the exclusive use of the Army and Navy, now is generally available.

June, 1953



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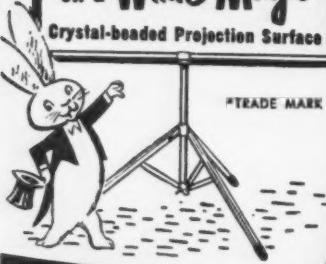


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with a 1000-watt lamp and from a distance of 175 feet, is easily accomplished by this model." (S33)

Magnetic Tape on New Reel

A new 7-inch reel for use in magnetic recording offers three advantages: ease of threading (anyone who has handled magnetic tapes will appreciate this); reel warpage prevented; and reduction of tape speed variations.



Two threading slots on each side of the reel reduce threading time by nearly a third.

The new three-spoke wheel has a larger hub, 2½" in diameter, which accounts for the reduction in tape speed variations.

Containing 45% more plastic, this reel has heavier spokes which prevent warpage. Also larger surfaces are offered for labeling the program on the tape.

The new reel comes with standard 1200 foot lengths of Scotch magnetic tapes: No. 111 and the new No. 120 "High Output" tape, produced by Minnesota Mining and Mfg. Co., St. Paul, Minn. (S34)

New Slides for Your Tachistoscope

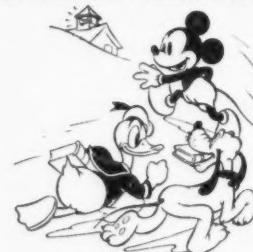
Reading, typewriting and shorthand, and music are three areas recently enriched with new tachistoscopes series released by Keystone View Co., Meadville, Pa.

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"CATECHETICAL STORIES FOR CHILDREN" will be found very helpful not only to instructors in religion, but also to priests who have to preach to children, for the short talks can be readily expanded into longer discourses. In the hands of children themselves, it would prove interesting reading, but the best effect, it would seem, is to be derived from oral instruction." — The Ave Maria.

JOSEPH F. WAGNER, INC.

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Keystone Phrase-Sentence Series of Tachistoslides consists of 84 large Tachistoslides providing 2540 exposures of phrases and sentences for the reading program. The series, divided on the basis of five levels of reading, gives the teacher a wealth of material usable for remedial reading and developmental reading instructions. Specific instructions are provided the user.

Keystone Reading Readiness Series of Lantern Slides consists of 100 colored lantern slides for group instruction in such reading readiness skills as visual discrimination, kinesthetic and left to right progression, concept building, language and vocabulary development, and auditory perception.

Each slide may properly be broken up into a number of projections, which is possible with the Keystone overhead projector. A manual is provided users.

Keystone Tachistoslides for Teaching Typewriting is a series of 50 large Tachistoslides for teaching speed and accuracy in typing. A manual is provided users.

Keystone Slides for Teaching Shorthand is a series of 50 large Tachistoslides for instruction in shorthand. Training in form is provided and the opportunity to develop a high degree of skill in seeing and reproducing shorthand with accuracy and speed. A manual was prepared by the authors of the series: Fred E. Winger and Dorothy M. Reeves.

The Singleton Series of Tachistoslides in Music Recognition is a series of 57 large Keystone Tachistoslides with 1108 exposures of single clef, double clefs, short passages and longer ones offering a wealth of reading material and designed to develop perceptual skills important in the effective reading of music. A comprehensive manual was prepared by the author, Camilla Bell Singleton. (S35)

U. S. Government Films

A recent announcement by United World Films, Inc., New York 29, lists a number of U. S. government films which they will be distributing.

Two films, particularly, should have appeal to teachers.

War of Independence, 1775-1783, a Navy film, presents through still pictures, using the filmograph technique, the general movements of the Continental Army and Navy.

Highlights of the film are the founding of the Navy, the battle of Valcour Island, John Paul Jones, and Washington's strategy at Yorktown. The film has a running time of 22 minutes.

Tailor-Made Sheep, a ten-minute film, explains the work done at the U. S. Department of Agriculture sheep experiment station, Du Bois, Idaho. It shows two new breeds of sheep, the Columbia and the Targhee, which are well adapted to the American range, and describes their important characteristics. (S36)

New Bailey Films

Spanish classes take on a new zest with two new films with Spanish narration:

Mexico: Ciudad Encantadora deals with life and activities in Mexico City. The Spanish narration is graded for early classes.

Tierra Mexicana treats of rural Mexican life. Its Spanish sound track has simple vocabulary limited to words in common use.

The first film runs 20 min., the second 22 min. They may be purchased from Bailey Films, Inc., Hollywood 28, Cal., or

rented from Film Rentals at the same address. (S37)

Rembrandt On Biographical Film

Rembrandt—Poet of Light is a biographical and documentary film on the Dutch painter whose work was known for his masterful use of light. The running time of this black and white film is 13 minutes.

His paintings and other examples of his work, drawings and etchings, are shown. These furnish background for the com-

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mentary outlining the life and times, dress, and manners of his day.

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Contributors to This Issue

(Continued from page 482)

Sister Mary Helene, C.P.P.S.

Sister Mary Helene teaches religion and junior and senior English. She was graduated from teachers college, Athenaeum of Ohio, Cincinnati, and is pursuing graduate studies at Immaculate Heart College, Los Angeles. Her present position is principal of both the elementary and secondary departments of her school and is dean of the resident students.

Dr. Joseph Link, Jr.

Dr. Link is professor of economics and member of the public relations staff of Xavier University. He graduated *magna cum laude* from Xavier (Ph.B., M.Ed., D.Ed.), and studied at Oxford, Ohio State, and for six months at the Sorbonne. He has been a faculty member of Seoul National University, Korea. Dr. Link was editor of "Economics and Useful Arts" section of Lincoln Library of Essential Information, 18th ed., 1950, author of Dictionary of Business and Economic Terms, and of five articles which appeared in the Korean edition of Readers' Digest, and he was featured in Newsweek, June 9, 1952.

Brother Basil, F.S.C.

Brother Basil will be recalled for his many past articles.

Sister M. Wilfrid, O.S.F.

Sister M. Wilfrid was introduced to our readers in November 1952.

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